

CENSUS OF INDIA, 1911.

VOL III.

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ASSAM.

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PART I.—REPORT.

CENSUS OF INDIA, 1911.
VOLUME III.

ASSAM.

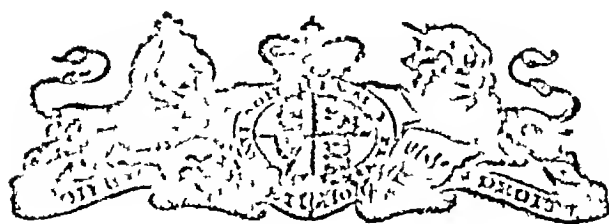
PART I.
REPORT.

BY

J. McSWINEY, M A

OFFICIAL SECRETARY

TO THE GOVERNMENT OF ASSAM



SHILLONG

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PART I.
REPORT.

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INTRODUCTION.

1 This is the fifth census of Assam, which in 1872, at the time of the first census of India, was included in Bengal and at the census of 1911 was part of Eastern Bengal and Assam. The different standards of accuracy of previous censuses are discussed in Chapter II briefly that of 1872 is negligible and that of 1881 was not sufficiently supervised, but those of 1891 and 1901 are reliable. The population of Manipur in 1891 was omitted from the report of that year because of the loss of enumeration papers in the rising, but the population of Mokakchang subdivision of Naga Hills and an estimate of the population in North Lushai were added. In 1901 Manipur and the whole of the present Lushai Hills district were included. At the present census an unsurveyed tract of Sema and Eastern Angami villages, whose population amounted to 39,583, was the only addition to the area of the province.

2 The enumeration was mostly synchronous, but in certain areas, where on account of the scanty population and want of literate persons this was impossible, the counting spread over a period and in certain other places a modified form of synchronous enumeration was adopted. The synchronous system was enforced in all the plains districts, including the plains mauzas of Garo Hills, in Lushai Hills, in part of Khasi and Jaintia Hills, in Duars Bagari and Eastern Rengma of the Mikir hill tract in Sibsagar and in the valley of Mampur State. The modified synchronous procedure was adopted in the rest of Khasi and Jaintia Hills, in the Mikir hill tract in Nowgong, in mauzas Western and Naga Rengma of the same tract in Sibsagar, and in North Cachar. The census was non-synchronous in the hill mauzas of Garo Hills, in Duardisa and Borjar in the Mikir hill tract of Sibsagar, and in the Sadiya tract and amongst the Sarkari Nagas of Lakhimpur.

The whole province was divided into blocks containing an average of 38 to 40 houses in the synchronous tracts and about 80 to 90 houses in the rest. In the hills of Manipur the average was as high as 141 houses per block. Each block was in the charge of an enumerator, over him was a supervisor, who was in charge of a circle consisting on an average of 11 blocks and was subject to a Charge Superintendent, who had about 14 to 20 circles to look after. The Census Officer of each district was responsible for the adequate training of these functionaries, who were unpaid except in parts of the hill districts. At the top was the Deputy Commissioner of each district. Operations began in January 1910, when the area of each district was carefully distributed by means of maps and local enquiries into charges, circles and blocks. Next all the houses were numbered and finally the preliminary enumeration began by January 1911. The entries were mostly written on blank paper in order to avoid erasures by inspecting officers on the forms, and were copied on to the schedules by the end of February. On the night of the 10th March 1911 each enumerator in the synchronous tracts visited each house in his block, added the names of new arrivals and crossed out the names of those absent or dead. In the modified synchronous tracts the preliminary record was brought up to date on the morning of the 11th March from the reports of village headmen to the enumerators, who took up positions at convenient centres. In the non-synchronous areas no attempt was made to correct the preliminary record after it had been checked by inspecting officers. Special arrangements were made for large assemblies at fairs, etc., for mooring-ghats, and travellers by road, river or train. These are detailed in the administrative report of the census, which is published separately.

3 On the morning of the 12th March 1911 the enumerators assembled at centres and prepared abstracts showing the total population by sex and the number of houses in their blocks. The supervisor of each circle then sent similar totals to the Charge Superintendents, and the latter to the district Census Officer. The Deputy Commissioner then telegraphed the district totals to the Census Commissioner. All the figures except those of Lushai Hills were complete by the 17th March. The delay in Lushai Hills was due to difficulties in getting in the totals of Military Police outposts, the whole battalion being censused together, which was a mistake and kept the district totals back till 21st March. Fortunately the wooden spoon was annexed by a Burma district. The final totals of the province were only 55 in excess of the provisional figures, which is equivalent to an error of '00007 per cent. Lakhimpur and Cachar totals were wired on the

13th March and were less than the final figures by '04 and '074 per cent., respectively allowance must always be made on these occasions for figures of travellers by steamer or road which were received after the district figures had been telegraphed.

4. As soon as possible the schedules were sent to the headquarters, which were usually those of the district, so that the entries of each individual might be copied on to slips. These were similar to the slips used for the first time in 1901. The arrangements were generally in the hands of the Deputy Commissioners, but there was a Central Office under a Deputy Superintendent of Gauhati, where the schedules of Kamrup, Garo Hills and the subdivisions of Mangaldai and North Lakhimpur were copied by a staff which was the nucleus of the future sorting establishment. The schedules of Cachar and the subdivisions of Karimganj South Sylhet and Habiganj were copied at the Central Office at Chittagong. The work of copying began on the 16th in March and was completed in the late province of Eastern Bengal and Assam on 10th June 1911. A gang of 8 to 10 copyists was placed under a supervisor and the work was paid for at the rate of 6 pice per hundred slips copied the average daily outturn per copyist rose from 278 in the beginning to 601 when work was in full swing at the end of April. The maximum number of copyists employed in Eastern Bengal and Assam was 1701. Special care was taken to ensure accuracy as well as large outturns and on the whole the work was well done the office at Gauhati was the best in the late province at this branch of the work.

After all the entries had been copied on to the slips, the latter were despatched to the Central Offices for sorting and compilation of the tables those of the Surma Valley and Lushai Hills were sorted at Chittagong and of the rest of Assam at Gauhati. Sorting was completed by the end of August. During the process of sorting compilation began and was completed in the Gauhati office by the 11th November 1911 three weeks before either of the other offices finished. The compilation registers were sent to my office for check and comparison and a small staff was maintained in the Central Offices until 31st March 1912 for references and re-sorting when necessary. The work done in the Gauhati office was excellent and in many ways the best the staff was not recruited from the Land Records establishment as in 1901, and the sorters were mostly young men with all sorts of education down to the Lower Primary standard: this made the work of the Deputy Superintendent more difficult than elsewhere.

5. The only practical method of estimating the cost of the census in Assam it seems to me, is to calculate the cost per thousand in Eastern Bengal and Assam up to 31st March 1912 and to add to this the additional cost per thousand in Assam up to the close of my office. The figures of expenditure I have taken are those of the Accounts Department, which show the extra cost of the census to Government for example, my pay was not debited to census, but the extra expense which Government incurred by the fact of some junior officer acting in the post which I would have held. The larger the province is, the less per mille of population is the cost of the pay of the Superintendent and his deputation allowance. This said the fact that no extra expense was incurred on my account since April 1912 must be remembered when computing the cost of the present census with that of the last. The accounts of 1912-1913 are not yet complete, but I have allowed for a staff up to 31st December next, which is the last possible date for closing the office, for a share of the cost of the Dacca office in April and May 1913 as estimated by the Superintendent of Census Operations, Bengal, for future press charges on the estimate of the Superintendent of the Secretariat Press who is printing the report, and for a deputation allowance for myself which has not yet been sanctioned. I have included the total cost of the census of Manipur because the State paid us only for the enumeration forms supplied and have excluded the population of Hill Tippera State which supplied or paid for everything. I have added also the amount recouped from municipalities, because it was an item of expense, though it did not fall on Government.

The figures in the margin are the actuals for Eastern Bengal and Assam and the estimate for Assam. On this basis the expenditure per mille up to 31st March 1912 was Rs. 5-13-3 and thereafter Rs. 18-1 making a total of Rs. 7-0-8 per thousand censused. The cost in 1901 was Rs. 11 11 1 in Assam and just under Rs. 5 in Bengal. It is probable that, making allowance for the rise in wages within the last ten years, the latter low figure is impossible at the present day: it was partly due also to the very large population (over 78 millions) included in Bengal at that time.

	Rs.	S.	P.
Eastern Bengal and Assam (1911-1912)	2,00,234	0	7
Assam (1912-1913)	2,100	0	0

6. I doubt if the course of census operations, any more than that of true love, has ever yet run smoothly anywhere, but probably the operations, part of the results of which are materialised in the present report, constitute a record. They began in April 1910 in the province of Eastern Bengal and Assam with the appointment of Mr. J. Donald, I.C.S., as Provincial Superintendent. In November 1910 Mr. Donald was compelled to take leave, when he had brought the arrangements for the actual enumeration practically to a conclusion and I was appointed to act temporarily in his place. Unfortunately he was unable to return to duty in time and I continued the work in Eastern Bengal and Assam until 31st March 1912. From 1st April my duty was confined to Assam alone, while the work in connection with Eastern Bengal was undertaken by Mr. L. S. S. O'Malley, I.C.S., Superintendent of Census Operations in Bengal, who retained charge also of the new province of Bihar and Orissa. Those who have any idea of the labour of compiling statistics will perhaps appreciate the labour incurred in, firstly, preparing complete tables in manuscript for every census back to 1872 for the province of Eastern Bengal and Assam and, secondly, after nearly half the tables of that province for 1911 were actually set up in type at Dacca, of removing the figures for Assam, substituting those of the two Bengal divisions which were added to Eastern Bengal to form the new Presidency, and striking new totals in every case. The present Bengal tables were printed at Dacca under the supervision of Rai Bahadur Jamini Mohan Das, my senior Deputy Superintendent. The actual work of compiling separate tables for the present census of Assam began in February 1912 and was practically completed in manuscript at Dacca by the end of April, when a separate staff was transferred to Shillong to work directly under me. I was appointed Director of Land Records and Agriculture in Assam from 1st April 1912, and, as I was able to complete only two chapters of the present report before that date, the rest of it has been written during such time as I was able to spare from my other duties, of the routine portion of which I was relieved for six weeks by the kindness of Mr. A. W. Botham, I.C.S.

The printing misfortunes that dogged our footsteps at the beginning are described in the Administrative Report and need not be detailed here. It will suffice to say that the paper for schedule forms arrived at Dacca about three months behind its time, the printing contractor's arrangements broke down in the most hopeless fashion and I was compelled to arrange as late as January 1911 for the printing and cutting of the slips by the Dacca Jail Press. These accidents appear trifling now, but they were the cause of very serious difficulty and anxiety, because the time to make new arrangements was very short and the work large in quantity and difficult of execution. I hope that my successor will fare more easily.

7. Without the cordial assistance of the Deputy Commissioners a census would be impossible to each and all of them and to the Census Officers of each district I am indebted for their continued exertions from the beginning to the end. In most districts their responsibilities continued up to the completion of slip-copying. In addition to the actual enumeration there were many ethnographical and other enquiries imposed upon them, their reports have made possible the inclusion of almost everything of a non-statistical nature in this volume. The reader will be able to appreciate how much is due especially to Lieutenant-Colonel J. Shakespear, O.I.E., D.S.O., Political Agent in Manipur, to the Reverend Mr. Pettigrew of the same State, and to Lieutenant-Colonel H. Cole, I.A., late Superintendent, Lushai Hills. In addition I received a great deal of interesting information from Indian correspondents which has added considerably to what I have been able to write on the subjects connected with the caste system. Amongst them Babu Aghornath Adhikari of Silohar and Mr. G. G. Phukan of Sibsagar deserve special mention. Lastly I come to the Deputy Superintendents, Rai Bahadur Jamini Mohan Das, Babu Atul Chandra Dutt, both at Dacca, Babu Abhaya Shankar Guha at Chittagong and Sriyut Radhanath Phukan at Gauhati. To these officers are mainly due the accuracy and expedition of the work of tabulation, which enabled us, in spite of our bad start, to receive the congratulations of the Census Commissioner on getting in our first table at the beginning of September 1911 before all the other large provinces except the Punjab. To Rai Bahadur Jamini Mohan Das, now Additional District Magistrate of Dacca, I owe more than I can explain. He was my guide, philosopher and friend at the beginning and loyal assistant to the end. Without him I doubt if the first and last census of Eastern Bengal and Assam would not have been a failure.

In conclusion, I have to thank Mr A. B Smart of the Shillong Drawing Office for preparing the sketches from which all the blocks appearing in the letterpress were reproduced by Messrs. Thacker Spink of Calcutta. Mr B. Hill, late Superintendent of the Dacca Government Press and now at Ranchi, for his care in selecting the type and the arrangement of the tables printed for Assam and for Bengal and to Mr H. H. King, Superintendent of the Assam Secretariat Press, who has been responsible for the printing of this report and who was handicapped by having to wait for the restoration of the Shillong Press by the return of type and men from Dacca.

Shillong

September 28th 1912.

J McSWINEY

Superintendent of Census Operations Assam.

REPORT

ON

THE CENSUS OF ASSAM, 1911.

CHAPTER I.

DISTRIBUTION OF THE POPULATION.

(a) THE PROVINCE OF ASSAM

In the beginning of the nineteenth century the whole of Northern India, i.e., the area excluding the Presidencies of Bombay and Madras, formed the Presidency of Bengal, which was administered by a Governor in Council the Governor being also Governor General of India. The formation of subordinate entities of administration in this huge area began in 1836, when the territory now known as the United Provinces of Agra and Oudh was given a separate existence under a Lieutenant-Governor, and in 1851 the Governor General was relieved of the direct administration of Bengal by the appointment of a permanent Lieutenant-Governor. Twenty years later, in 1871, the latter's burden was found to be too heavy and the districts of the Brahmaputra Valley and the adjacent hills together with Cachar and Sylhet (in 1875) were constituted as the separate Province of Assam under a Chief Commissioner. In spite of this relief, grave difficulties were soon again experienced in the administration of the huge territory under the Lieutenant-Governor of Bengal, but it was not until 1903 that the question was taken up in real earnest. The result of the deliberations which then took place was the decision to add to the small Province of Assam the eastern portion of its unwieldy neighbour and to consolidate these territories under a Lieutenant-Governor. The Province of Eastern Bengal and Assam as then constituted was again broken up on the 1st April, 1912 the Eastern Bengal districts were united with the Bengal Commissionerships of Burdwan and the Presidency to form the Presidency of Bengal under a Governor-in-Council. Bihar, Chota Nagpur and Orissa were formed into a separate province, while the old Province of Assam was re-constituted under a Chief Commissioner. Though at the time of the census Assam thus formed a part of another province, it was decided that it should have a separate report for the purpose of future administrative requirements.

In view of the material available in the Imperial Gazetteer and elsewhere it is hardly necessary to enter extensively into historical or descriptive detail, but a brief account of the province and its administrative divisions will not be out of place as an introduction to the statistical chapters which follow.

The area administered by the Chief Commissioner of Assam covers a surveyed area of 61,471 square miles, which is 5,228 square miles in excess of that reported in 1901 the increase is almost entirely due to the correction of an error in the area of Manipur State, in British territory new surveys show an increase of only 56 square miles. In addition to the above area there is the unsurveyed country of the Eastern Angamis and Semas which was added to the Naga Hills since 1901 the present census shows that this tract contains nearly 40,000 people in 121 villages. The total population of the province is 7,059,857, of whom all but 346,222 persons in Manipur State were censused in British districts.

Assam owes its importance to its situation on the north-east frontier of India. It is surrounded by mountainous ranges on three sides on the north are the Himalayas shutting off the table-lands of Bhutan and Tibet, on the north-east is a series of hills which form a barrier between the upper Brahmaputra valley and the more or less independent Mongolian tribes who live west of the boundary of China, on the east and south lie the hills which march with those forming the limits of the Province of Burma and the State of Hill Tippera on the west lies the Province of Bengal on to

the huge plains of which debouch the two valleys of the Brahmaputra and the Surma which form the plains of Assam. These two valleys are separated from each other by the Assam range, which projects westward from the hills on the eastern border. The physical features of the province are full of variety. The valley of the Brahmaputra on the north is an alluvial plain about 400 miles in length and 50 miles in average breadth, so that one never loses sight of the hills on either side of the two districts of the Surma valley. Cachar forms the eastern angle and contains one subdivision in the hills, while Sylhet is so wide and flat that except in the extreme north and south the appearance of the country recalls the plains of Bengal. Mongolian influences are present everywhere, except in the greater part of Sylhet. Throughout the plains communication was and is still to a great extent, mainly by water in the rains, when the flooded Brahmaputra and Surma rise and cover the low lands. Hindus are twice as numerous as Muhammadans, who are mostly found in the Surma valley and more than three times as numerous as Animists, of whom nearly a million and a quarter were censused, mainly in the hills and the Brahmaputra valley. In language there is perhaps more diversity on the eastern frontier than exists in any other part of India, and the Khasis possess a tongue the nearest affinities of which are as far distant as Cambodia and Anam. The discovery that the tea plant was indigenous in both valleys has led to the exploitation of their waste areas by European capital, and it has been truly said that Dibrugarh at the upper end of the Brahmaputra valley is more like a colony than India in its large European population and the extent of their industrial enterprise.

2. In the north the dominance of the Brahmaputra dwarfs everything else for the traveller in the rains, to whose mind the country seems to consist of the huge river bounded mostly by jungle near at hand and in the far distance by the hills. It is fed by many tributaries, of which those on the north are the larger swifter and more numerous owing to the greater height of their watershed. In the southern valley the Surma is the name given to the northern branch of the main river which in Cachar is known as the Barak, the southern branch runs through the centre of Sylhet where it is known as the Kusilara. It is fed by numerous tributaries on both sides which are most useful for navigation. In the rains the west of the valley is practically one sheet of water and its appearance approximates to that of eastern Bengal.

3 The soil of the plains is alluvial, that of the Brahmaputra valley being generally of a sandy character while that of the Surma valley is mostly clay. The rainfall is abundant and it is rarely that there is any danger of drought in the Surma valley the annual average varies from about 150 to 120 inches and culminates in a mean of 450 inches at Obera-punji in the northern hills the two ends of the Brahmaputra valley receive about 100 inches per year while in the centre the rainfall drops to an average of 72 and at Lanka in a room on the Kopili it is as low as 43 inches. The mean temperature ranges from 84° in July to 60° in January in the plains, while the thermometer seldom rises above 80° in the hills.

The soil in the Brahmaputra valley being of a more or less sandy character is not so fertile as that of the Surma valley the rivers of the former have swifter currents owing to the elevation of the country and deposit coarse sand within the valley retaining the clay until the current is slowed down in the plains of Bengal the level of the Surma valley is so low that the course of the rivers is more sluggish and hence ensures a deposit of more fertilising silt. On the other hand, there are vast areas of waste in the Brahmaputra valley and it cannot be said that the country is anything but very fertile especially as rainfall is more important than soil for rice which is the main crop. Taking the province as a whole 7½ per cent. of the cropped area is under rice, almost 6 per cent. is under tea, and 5½ per cent. under oil-seeds the remaining crops are not of much importance.

4 The province contains no large towns and is essentially agricultural in character. Tea, coal, oil and limestone-quarrying constitute the main industries. The area included in tea estates amounted in 1910 to 1,890 square miles, of which 517 square miles were actually planted and the year's crop yielded over 175,000,000 pounds of manufactured tea. The coal mines, which are situated in the north-east of the Brahmaputra valley gave a total output of over 800,000 tons of coal in 1909-10 the oil wells in the same tract produced nearly 3,300,000 gallons of mineral oil of limestone practically 96,000 tons were quarried, mostly in the Khasi Hills. Silk worms are reared in the Brahmaputra valley and a small proportion of the silk is exported as cloth.

5 The province is divided into two Commissionerships, that of the Assam Valley, which includes the Garo Hills, and that of Surma Valley and Hill Districts which includes rest of the hills exclusive of the State of Manipur. The population of the former is nearly three and a half millions and that of the latter over three and a quarter millions. The units of administration are the districts, of which there are 12, excluding Sylhet which has a population of nearly two and a half millions, the average plains district contains somewhat more than half a million persons, while the average population of a hill district is slightly over a quarter of a million. The average area of each district is about 4,500 square miles.

6 The province readily falls into three homogeneous divisions—the Brahmaputra Valley, the Surma Valley and the Hills. In the Imperial Tables the districts are shown in their respective Commissionerships, but in the Subsidiary Tables in the body of this report they are arranged according to the natural divisions mentioned above. In the third natural division, that of the Hills, are included the North Cachar subdivision of Cachar and the State of Mampur. The inclusion of the latter is the only difference between the scheme adopted in 1901 and that adopted now.

7 The Brahmaputra or the Assam Valley lies between the Himalayas on the north and the Assam Range on the east and south, and on the west opens on to northern Bengal. Mongolian influences are predominant. A succession of invading hordes from the north-east made the plain of the Brahmaputra their own and were able to defeat the attempts of the Muhammadan invaders from Bengal to gain a footing in the valley. Two-thirds of the people are now Hindus, but large numbers of them are comparatively new converts from non-Hindu tribes who are rapidly being absorbed by the all-embracing proselytism of the Vaishnava Gossains in the east of the valley, but still over one-sixth of the population cling to primitive nature worship, Muhammadans number a little more than one-tenth of the people. On the north and south below the hills the country is generally covered with jungle. By the ever-shifting banks of the mighty river, which in the rains extends to five or six miles in breadth, precarious crops are snatched before the floods sweep down. It is in the central tract between the jungle and the river that population is mainly found. Generally the tea gardens are near the hills and below them lie the villages. The tea gardens depend for their labour almost entirely on importation from Chota-Nagpur, the Central Provinces and Madras and their time-expired coolies form the most important factor in the colonisation of the valley. The devastation caused by the Burmese in the early years of the nineteenth century threw back into jungle large tracts of cultivation. The people now styled Assamese, in addition to an unenterprising character which is due to their enervating climate and the security of their crops, received a serious reverse from the severe epidemic known as kala-azar, which has now practically disappeared. The valley cries out for people to fill up its waste areas, and though the progress of colonisation is hopeful, it will take many years to remove the void. Of the cropped area 67 per cent is under rice, 8 per cent under tea and 2 per cent under jute, while oil-seeds cover 8 per cent. It is in the upper districts that tea is mainly grown, and in them the percentage under that crop varies from 14 per cent in Dairang to over 26 per cent in Lakhimpur. The cultivation of jute is practically confined to Goalpara at the mouth of the valley, where it covers over 6 per cent of the area cropped. Communication is partly by land, but mainly by the Brahmaputra, in spite of the extension of the Assam-Bengal Railway along the south of the valley. The numerous rivers which flow from the hills on both sides to the Brahmaputra are on the whole not very useful for navigation owing to the swiftness of their currents.

8 The Surma Valley, bounded on the north by the Assam Range and on the south by the northern spurs of the Lushai Hills and Hill Tippera, is shut in on the east by the hills of Manipur. On the west is its mouth, where the wide and water-covered plain of Sylhet marches with the Bengal district of Mymensingh. The plains portion of Cachar and the whole of Sylhet make up the valley. The west of Sylhet is very similar to eastern Bengal, but the district is distinguished as a whole by its large production of tea and the comparative unimportance of the jute crop. Tea is grown in the numerous valleys in the south of the district and covers nearly 3 per cent of the area under cultivation. Cachar is a comparatively new district, the plains portion has been opened up by tea planters and by immigrants from the more populous parts of Sylhet. Taking the valley as a whole, over 80 per cent of the cropped area is under rice, 1.3 per cent

under jute, and 4.30 per cent. under tea. In Cachar tea takes up nearly 17 per cent. of the cultivation. More than half the people are Muhammadans, mostly of the same sturdy semi-amphibious kind that are found in eastern Bengal. In the south of Sylhet and in Cachar there are large settlements of Manipuris, which were originally started by refugees from that State during its war with Burma. The tea gardens employ large numbers of coolies imported from the United Provinces, Bengal and the Central Provinces. The Assam Bengal Railway skirts the foot of the hills on the south and east, but in the rains the vast water ways of the two districts are the main means of communication.

9 The rest of the province consists of ranges of hills. Starting on the west of

THE HILLS.

the Assam Range we have in succession the Garo Hills and the Khasi and Jaintia Hills which are joined by North Cachar to the Naga Hills on the north-east and to Manipur on the south-east: south west of Manipur are the Lushai Hills. The general outline of this mass of elevated country is that of the letter T with a top line running from north-east to south west and a support running from west to east. The general type of the people is Mongolian, but there are so many different tribes and languages that it would be hard to point to any other bond of connection. Generally the country is covered with tree jungle, especially on the lower slopes: the average elevation is 4,000 feet, but some peaks rise to 7,000, and Japvo in the Naga Hills is nearly 10,000 feet in height. Over two-thirds of the population are Animists and about one-fourth are Hindus so-called, four fifths of whom were censused in the State of Manipur: over four per cent. are Christians who constitute more than one-eighth of the people of the Khasi and Jaintia Hills. Accuracy in crop statistics cannot be expected, but so far as they go, they show that over 67 per cent. of the cultivation is under rice: a good deal of rough cotton exported from the Garo Hills, and potatoes are grown extensively in the Khasi and Jaintia Hills. Except in the latter district and in a part of the Naga Hills land is cultivated usually in the most primitive fashion: a clearing being made in the jungle by fire and a number of different crops being sown together in holes dug beneath the ashes and harvested as they mature.

() AREA, POPULATION AND DENSITY

10 Imperial Table I shows the area of each district and its population, urban

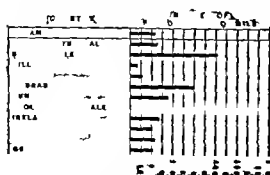
Statistical Tables

and rural by sex, together with the number of towns, villages and occupied houses. Similar statistics for

subordinate divisions of each district will be found in Provincial Table I, which is printed at the end of the Imperial tables and which also shows the variations of population in these smaller areas since 1881, wherever figures are available. Attached to this chapter are six subsidiary tables showing (1) density, water-supply and crops, (2) distribution of the population classified according to density, (3) distribution of the population between towns and villages, (4) the number per mille of the total population and of each main religion who live in towns, (5) towns classified by population, and (6) the number of persons per house and of houses per square mile. The area and population of the three natural divisions are shown in the margin.

Assam	Area.	Population
Brahmaputra Valley	21,471	1,000,000
Barma Valley	7,507	2,100,000
Hills	20,000	2,000,000

11 Owing to the great areas of waste and rivers the density of the province is

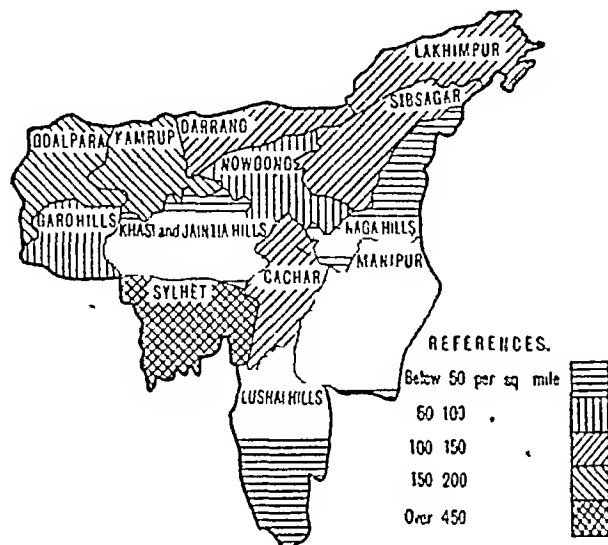


only 115. The greatest pressure of population is in the Barma Valley which supports 400 persons to the square mile, while the Brahmaputra Valley supports 120 and the Hills only 31. Compared with the density of most other parts of India that of Assam is a low but it is more than double that of Burma. The diagram on the margin shows how Assam stands in relation to other provinces and countries. This is not the place to consider the extent of variations in the population, but it may be stated that there are now 6 or if allowance be made for subsequent corrections in area, 15 persons

more to the square mile in the province than there were in 1901, the number having increased in the Surma Valley by 53 and in the Brahmaputra Valley by 18. These are encouraging figures and show that progress is being made

Subsidiary Table II shows some remarkable contrasts. One-third of the total population is scattered over an area which is equivalent to three-fourths of the area of the province and contains less than 150 persons to the square mile, one-quarter of the people live in a twelfth part of the provincial area, where the density is between 300 and 450, while only 1.3 per cent of the total area has a density of between 600 and 750 and contains 7.1 per cent of the total population.

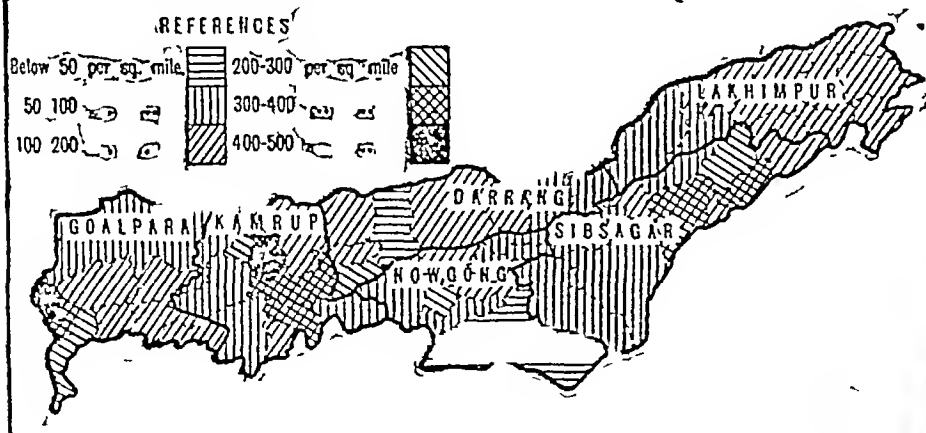
ASSAM - DENSITY OF POPULATION



In the Brahmaputra Valley the highest district density is in Kamrup where there are 173 persons to the square mile, next follows Goalpara with 152, then Sibsagar with 138, Darrang with 110, Lakhimpur with 104 and Nowgong a bad last with only 79. The most interesting point about these district statistics is that Goalpara has gone above Sibsagar in the order of density since 1901 but otherwise there is no change. A

glance at the map of the Valley in the margin will show that density is greatest at its western end where it opens on to Bengal: Sibsagar near the other end is a centre of population and would hold a much higher

THE BRAHMAPUTRA VALLEY - DENSITY OF THANSAS



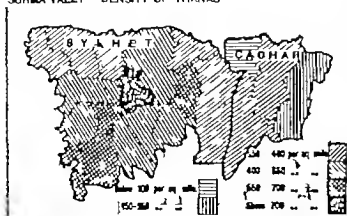
place if it did not include large areas of waste in the south-west which were taken from the Naga Hills before the last census. From Sibsagar as a centre we may imagine two radii of decreasing density running northwards to Darrang and Lakhimpur, while in the centre of the valley we have the lowest density in Nowgong, which is also affected by large additions of waste originally in the Naga Hills. This distribution of population is mainly due to historical causes which were described in paragraph 11 of the last Census Report: briefly they are the results of the Moamaria rebellion and the Burmese invasion at the beginning of the nineteenth century, when the surviving population was driven westwards, when the country was taken over the development of the tea industry attracted population to the upper districts of the valley, while the last decade has witnessed the settlement of a large number of immigrants from the neighbouring districts of Bengal in the riverain area of Goalpara. Taking the districts in order from the west we find that in Goalpara population is densest in the south-west of Dhubri subdivision in the neighbourhood of the

Brahmaputra and the Bengal border the density of the whole subdivision being 255 against 145 in the more sparsely populated subdivision of Goulpara the north of the district contains a very large area of reserved forest. Kamrup is divided in two by the Brahmaputra, the greater portion being on the north bank. In Gauhati subdivision there are now 237 persons to the square mile and only 114 in Barpeta which is water logged on the south and contains a great deal of waste in the north. Population is more concentrated on the north bank of the river in Gauhati subdivision, where Nalbari thana is first with a density of 400 two of its mauzas containing over 800 persons to the square mile radiating from Nalbari population remains fairly dense towards the south-east and south and across the Brahmaputra to Palasbari thana, while on the north-west Bojoli thana is fairly well populated. The only other thanas with a density over 100 are Rangia thana on the east of Nalbari and Chaygaon on the west of Palasbari. In the west of the district population is sparse and in the east on the south bank the surrounding hills permit of a density of only 94 in Gauhati thana. In Darrang the progressive subdivision of Tezpur is still less thickly populated than decadent Mangaldai, Mangaldai thana is first with 210 persons to the square mile, followed by Kalagaon and Panery the density of Tezpur thana is only 117 and that of Soota only 101. Population is concentrated in the west of the district in the centre and east they are large areas of waste in the middle of which Tezpur and Soota thanas form oases of population which even there is distinctly sparse. Nowgong is exposed to heavy floods on the north and is shut in on the south by a line of hills broken only by the Kopli valley which is mostly waste. Population follows the course of the Kallang and is densest in Raha thana, where there are 291 people to the square mile. Nowgong thana contains 105 and Samaguri which lies between the two only 98. Of the three subdivisions of the Sibsagar district Jorhat has a density of 247 Sibsagar of 230, while Golaghat, partly owing to the large area of waste taken from the Naga Hills, is but with only 60. As thana areas are mostly not available in Golaghat, we must confine ourselves to the other two subdivisions. The highest density 331 is in Bortola thana south of Sibsagar population is fairly thick all through a block extending from westwards from Sonari thana to the Golaghat boundary it is only in the island of the Majuli, where the density is 94 that the population of Jorhat is sparse. In Jorhat thana there are 340 persons to the square mile. It is regrettable that the areas of thanas in Lakhimpur are not available in the Sadr subdivision, where there are 143 persons to the square mile, the greatest density is in the neighbourhood of Dibrugarh town, that of a few of the mauzas being over 600 the average density of North Lakhimpur is only 83.

13. In the Surma Valley the Cachar plains have a density of 203, that of Halla-kandi subdivision being 317 and that of Silchar 203, but this includes quite a large area of outlying spurs of North

Surma Valley

SURMA VALLEY DENSITY OF THANAS

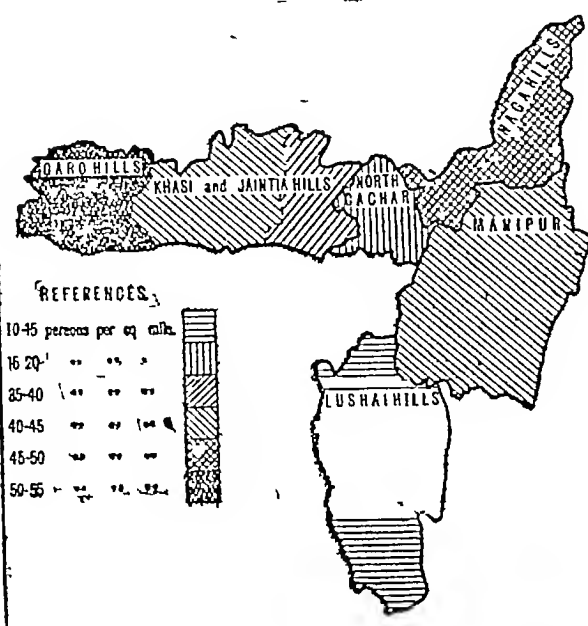


Cachar katigora thana on the north of the Barak supporting only 78 persons to the square mile. In Sylhet the highest average density is in Habiganj on the Bengal border where it is 604 next comes North Sylhet with 506, followed by South Sylhet with 475, Karinganji with 434 and Sunamganj on the north-west with 333. Balaganj thana in the centre of the district contains 706 persons to the square mile the four thanas of Habiganj

subdivision are thickly populated, the density varying from 696 in Madhabpur to 514 in Baniyachang the only other thana with over 500 is Jaldhub in Karinganji two thanas of Sunamganj, Dharmapara and Sunamganj fall below 300. The extensive flooding of Sunamganj is a barrier to progress in population.

- 14 In the Hills the Garo Hills is first with a density of 51, but this includes the population of two mauzas in the plains. The Naga Hills is apparently next with 49, but this is based on the old area which is not now correct. Manipur has an average of 41, the Khasi and Jaintia Hills 39, North Cachar 16 and the Lushai Hills only 13. It is possible to show subdivisions only in the Khasi and Jaintia Hills and Lushai Hills, in the former Shillong contains 40 and Jowai 37 persons to the square mile in the latter the corresponding figures are 14 for Aijal and 10 for Lungleh.

HILLS - DENSITY



15 It will appear from the above that one of the main causes affecting density in the province is its past history. If we confine ourselves to a consideration of the plains for the present, we find that though the Brahmaputra Valley was taken over in 1826, it was not until 1838 that the upper districts were actually

placed under direct British administration, and that the Cachar plains in the Surma Valley was formally annexed only in 1832, the hills of the district remaining under a feudatory until 1850. Previously to the annexation of these districts, the people had gone through a series of civil wars and invasions from without, so that the country was exceedingly thinly inhabited when British administration began to give peace and security to its inhabitants. Apart from the natural tendency for population to grow under the new conditions, the discovery of the fact that tea was indigenous to the Brahmaputra Valley as early as 1821 led to the opening of the first tea garden in Lakhimpur in 1835, it took twenty years to discover the wild plant in Cachar, where its cultivation began in 1856, and led in the next year to its extension to Sylhet, where the valleys between the northern spurs of the Lushai Hills and Hill Tippera are very similar to those of Cachar. The growth of the industry was slow in the beginning, the indigenous population were and are averse from working for hire as long as they have abundance of waste land to cultivate and labour had to be imported from outside the province, the competition of China, which had hitherto the monopoly of the trade, had to be met and to be overcome by improved methods of manufacture, and the demand for tea in the world's markets had to be fostered to ensure the large extension of the industry which is a fact of to-day. The province lay on the north-east frontier cut off from all communication with the outside world except by river, it once took six weeks to travel by boat from Kushtia on the Ganges to Dibrugarh, and it was not until the early seventies that a daily steamer travelled up the Brahmaputra, the Assam-Bengal Railway was not declared open as far as Sibsagar in the Surma Valley until 1899 and as far as Dibrugarh in the Brahmaputra Valley until 1903. The tea industry itself, while being a blessing in that it not alone annually imports large numbers of coolies who usually settle in the province, but also helps the indigenous inhabitants by the demand of its labourers for food, brings with it two drawbacks which retard the growth of population. In the first place the penal clauses of the coolie laws and the evils which attend recruitment have given Assam a bad reputation outside and people are averse from coming to the province unless they are reduced to almost desperate need. The opening of new railways and the abolition in the near future of the penal exactments will remove this undeserved prejudice. Secondly, the land revenue system does not admit of a revenue-free period for settlers on new land. This is due to the obvious danger of emptying tea gardens of their labour force and bringing the industry to ruin so that the new colonist starts with the imposition of rent from the day he takes possession of his land. In addition to all this the unhealthiness of the province before it began to be opened out must not be

forgotten waste territory is not put under the plough without a considerable loss of life amongst the first settlers who, apart from the general unhealthiness of tracts under jungle, have to meet with new conditions of climate and strange food.

16. The above remarks will explain why the province is still sparsely populated in the plains, though its progress is most hopeful. To turn now to particular localities we see that in the Brahmaputra Valley Nowgong is still the lowest in density. This is in part due to the inclusion of large areas of waste in the Kopili Valley which was practically an unknown land until the Assam-Bengal Railway was built through it, and partly to the decimation of the people by the scourge of kala-azar which took off nearly a quarter of its inhabitants between 1891 and 1901. The course of this epidemic through the western districts of the Brahmaputra Valley has been described in paragraph 41 of the last Census Report and need not be repeated. It will be sufficient here to say that kala-azar and the earthquake of 1897 were responsible at the last census for large decreases in all the districts of the valley except Lakhimpur and Sibesar. We have to take it as a fact that as the result of the Burmese invasion the people who survived were found settled in two large and widely separated tracts, *i.e.* (1) in north Kamrup south of the submontane Kachari country and in the south west of Darrang and (2) in Jorhat and the west of Sibesar subdivision. Probably the fact that there was an Ahom Governor at Gauhati and that Sibesar and Jorhat saw the last courts of the Ahom Kings is a partial explanation of this fact. At any rate it was in these tracts that the people were more free from harassment by marauders from the hills than elsewhere. The population of Goalpara could never have been large and the district is only now being slowly opened by settlers from Mymensingh and the neighbouring districts. Darrang, Sibesar and Lakhimpur owe their present population to a great extent to the tea industry. In the Surma Valley the history of Cachar naturally points to the fact that it was thinly populated at the time of annexation. It has since been developed by the opening of tea gardens and the overflow from its neighbour Sylhet. In the latter district the west and north are exposed to heavy floods; the subdivisions of Karimganj and South Sylhet were too near the hills and Cachar to be inviting places of residence in the old days on account of fear of depredations; hence we find the greatest density in the centre and south west of the district, where people could live in comparative peace and find good land. In the hills it is only natural to expect a small population; most of the people have still very rudimentary ideas of agriculture and are not very long removed from the time when head hunting was considered the proper occupation of a man.

In the above short review I have not considered many factors affecting variations in density such as fertility of the soil, irrigation and rainfall. In Assam rainfall is abundant everywhere and generally not destructive in its excess. Irrigation is mostly unnecessary and is confined to submontane areas, where the slope of the ground is too steep to retain sufficient water for the rice crop without the aid of small channels. In the plains it may be said that the soil is fertile everywhere and rice is the main crop. When the province bears the population that it ought to have and presumably will have some day the effect of these factors will deserve detailed consideration.

(a) TOWNS AND VILLAGES.

17. The towns of the province consist of urban areas with some sort of municipal government—such as municipalities, unions or stations—cantonnments, and certain selected areas of an urban character which are not administered under any municipal law. Under this definition there are in all 21 towns in the province, of which all but five have a local administration and all but one are in British territory. Excluding the conglomerate of villages at Imphal, which is the capital of Manipur State, there is not a single town which contains 20,000 inhabitants and there are only five with a population of over 10,000. Imperial Tables IV and V show the variations in population and the religions of these towns, while Imperial Table III shows them classified by population. Subsidiary Tables III, IV, V of this chapter described above in paragraph 10 are also concerned with towns.

18. The province is essentially of a non-urban character, taking it as a whole only 30 persons out of 1,000 live in towns, the number being 21 in the Brahmaputra Valley and 13 in the Surma Valley. In the Hills, if we include Imphal, there are no less than 90 per mille living in towns, but Imphal is not really an urban area, and its inclusion

Distribution of population between towns and villages.

brings down the proportion to 25 of whom 21 were censused in Shillong, the headquarters of the province. The average population of the towns is 10,063 and that of villages is 233. The highest urban average is found in the Hills where the figures are unduly swollen by the inclusion of Imphal. In the Brahmaputra Valley the population of the normal town is under 7,000 and in the Surma Valley it is 6,350.

19 Taking the province as a whole out of every 1,000 adherents of each of the main religions, there are 41 Hindus, 21 Muhammadans, 52 Christians and 265 Jains living in towns. The last named are all foreign traders. The largest proportion of Hindu inhabitants of towns is found in the Hills, where the great mass of the population are Animists. Curiously enough the towns of the Brahmaputra Valley contain a larger number per mille of Muhammadans than the Surma Valley. This is due in great measure to the fact that most of the shops are owned by Muhammadans from eastern Bengal and that in Upper Assam the late Ahom Kings attracted to their courts considerable numbers of Muhammadan artisans.

For every 1,000 males there are 763 females in the towns of the whole province but in British territory, where the more strictly urban population is found, this number is reduced to 636. Generally speaking, the fact that a town is a centre of trade or the headquarters of some administrative division connotes a temporary population of males who leave their wives at home. In Barpeta there is an actual excess of females, as was the case in 1901. This circumstance points to the fact that this town is little more than a large collection of houses without any great trade or industry. In Subsidiary Table V is given the number of females per 1,000 males in towns classified according to size, the large proportion, 1,051, in towns with a population of 50,000 to 100,000, refers to Imphal, which is the only town of that size in the province.

20. Subsidiary Table V shows towns divided into six classes according to their population in 1911 and gives the variations in the population at each census period of towns as classed at the previous census. Excluding Class II, which contains Imphal only, we find that since 1901 towns with a population of 10,000—20,000 have increased by 12.83 per cent, towns with 5,000—10,000 inhabitants by 13.27 per cent and towns with less than 5,000 by 24.81 per cent. Areas that were classed as towns in 1872 have now increased in population by 1.14 per cent, but there has been an increase in actual urban population of 528.62 per cent since that time. None of the towns that now contain less than 5,000 inhabitants were treated as towns in 1872. Of the total urban population out of every 100 persons 31 are inhabitants of towns with population of 10 to 20 thousand, and 26 of towns with population 20 to 50 thousand. Similar statistics of the urban population by districts and natural divisions will be found in Subsidiary Table III.

21 In considering the recent growth of towns it will be most convenient to divide them according to natural divisions. In the Brahmaputra Valley there are over 10,000 inhabitants in Dibrugarh, Gauhati and Barpeta only. Dibrugarh, which is the headquarters of the most important tea district in the province, has more than doubled its population since 1881 and has increased by nearly 30 per cent since the last census. Gauhati, which showed decreases in 1891 and 1901 owing to the exclusion from the municipality of North Gauhati, which is on the other side of the river, is now larger than the combined town of 1881. Barpeta, the head centre of the Mahapurushas, has increased by nearly 23 per cent and is now larger than it has been since 1881, the effects of the earthquake of 1897 have apparently disappeared. Of the small towns, Dhubri shows an increase of over 55 per cent and now contains more than double the number of people it had in 1881. The most remarkable increase is in Jorhat, which is 80 per cent larger than in 1901. This increase is mainly due to its enlargement, preparatory to the transfer thither of the headquarters of the Sibsagar district. Goalpara and Golaghat alone show small decreases. Only one of the seven towns of the Surma Valley, i.e., Sylhet, is of any size. In spite of its still being cut off from the main lines of communication, it now contains a population greater than at any time since 1881, and its previous decline seems to have been arrested, with the probable extension of the railway there is a likelihood of further increase in the future. Silchar shows an apparent decrease in comparison with 1901, but this is due to the abolition of the cantonment, which contained nearly 800 people in that year. Hailakandi is a small town now so treated for the first time. Of the other towns Maulvi Bazar alone shows a decrease, which has been steady since 1891. Shillong, the capital of the province, has had its area extended and the presence at the time of the census of the headquarters offices of the Government of Eastern Bengal and Assam

further added the increase of over 41 per cent. since the last census. Kohima shows a small decrease on account of the reduction of the military strength in the cantonment. Imphal the capital of Manipur has increased by three per cent. as was pointed out in 1901, Imphal is really a collection of villages centred round the palace of the Raja and possesses neither municipal administration nor any of the amenities of town life other than what is gained by concentration of population in it.

22. In the greater part of the province a village was defined as—

Definition and number of villages.

"A *Gáon* or *Grám* together with its adjacent *Tilis*, *París*, *Páris*, *Dáris*, *Sáris* and *Mákhilas*, provided that none of its dependent collection of houses were so large or so distant from the central village as to form in themselves true villages with a distinct individual name.

In the five upper districts of the Brahmaputra Valley and in the district of Cachar where there has been a cadastral survey the cadastral village was taken as the census village. In Goalpara and in Sylhet there is no connection between rural villages and revenue units, save that special care was taken to keep intact the boundaries of the latter. In the hill districts a village was generally a collection of houses bearing a separate name.

According to our present figures there are 97,875 villages in the province against a total of 22,370 in 1901. The increase in the number of villages is notable in Goalpara, Nowgong, Lakhimpur, Sylhet, Naga Hills, Lushai Hills, Garo Hills and Manipur. In the plains districts the increase is due to the growth of population and in Sylhet also to more accurate methods of work at this census. In the Naga Hills, in addition to natural growth an area formerly under political control has been added to the district. In the Lushai Hills the increase is attributed to the absence of inter tribal warfare and hence of the necessity for bigger villages with a view to self protection. In Manipur the very large increase in the number of villages is due to the fact that the village as demarcated in the recent revenue survey of the valley of Manipur was taken as the census village.

23 As has been explained in previous Census Reports, the village in the plains of the province is of an indeterminate character. Generally speaking in the populous tracts one sees scattered through the rice fields small collections of houses too petty to be called hamlets usually surrounded by groves of bamboos and fruit trees. In the flooded tracts and in the submontane area in the north of the Brahmaputra Valley the house sites usually present a bare appearance, which is also a marked feature of new settlements. In the hills villages are usually found near the top of the ridges.

Taking the figures as they stand it appears that the average village of the province contains 233 persons that of the Brahmaputra Valley having 280, that of the Naga Valley 244 and that of the Hills 138. The smallest villages in the province are found in the Garo Hills and North Cachar where the average population is under 100 and in the Khasi Hills, where it is just over 100. In the hills generally it is more convenient for the people to live in small scattered villages because they thus avoid the necessity of migrating due to difficulties connected with cultivation. Their primitive methods of agriculture necessitate frequent changes in the *jáms* or land cleared by fire for sowing the crops, so that when they are compelled to live in large villages in order to protect themselves against their neighbours, they have to move the whole village site as soon as the area available for crops within a radius of about five miles has been *jámed*. Hence the smaller the villages are the longer have the people lived without internal warfare, an inference which is borne out by our figures, which represent real villages in most of the hills. In Subdiary Table III more than half the people are shown as living in villages with a population below 500 in every part of the province, but the statistics are not worth much in the plains districts. Subdiary Table VI shows that the number of houses per square mile is highest in the Sikkim Valley where it is 91 the figures for the Brahmaputra Valley and the Hills being 27 and 7 respectively. These statistics supply cumulative evidence of the general sparseness of population.

(*) HOUSES AND FAMILIES

24 The homestead in the plains usually consists of a three separate thatched rooms built round a courtyard, with an outhouse for cattle and agricultural implements; the walls are generally of reeds or bamboo plastered over with mud. Brick houses are practically non-existent outside some of the towns and would hardly be safe in a region so liable to earthquakes.

Definition of house.

as Assam. To the flimsiness of the building materials is perhaps due the good fortune of the province in being practically immune from plague. In the hills each household is usually under one roof and the houses are often supported partly on piles as they project from the slope of the hill.

The definition of a house adopted for census purposes was practically that used at the last two censuses. A house was described—

As consisting of the buildings, one or many, inhabited by one family, that is by a number of persons living and eating together in one mess, with their resident dependents, such as mother, widowed sisters, younger brothers, etc., and their servants who reside in the house. In other words, this unit is the commensal family, known in some districts as the khana, and not the homestead or enclosure.

The main value of this definition was that it was easily understood everywhere and required very little explanation to the enumerators. There were some exceptions to the standard definition, but there were few in number and were as follows—

- (i) In the case of Europeans and Anglo-Indians the whole building actually occupied by them was taken as one house.
- (ii) In Police lines, jails, dispensaries, lunatic asylums, etc., special arrangements were made.
- (iii) In cooche lines each separate door-way was treated as marking a separate house.

The average number of persons per house in the whole province is 5, as it was at the last two censuses. Subsidiary Table VI gives the details for districts, which show that there is very little variation. The figures for 1881 are in many cases discrepant with those of the following censuses, this is due to the change of definition in 1891. As was noted in the last Census Report, there is no possibility of overcrowding and a discussion of the question is unnecessary.

25 The existence of the joint family system in India tends to complicate the statistics based on the number of houses as defined for census purposes. A house does not necessarily imply the

The Joint family existence of one married woman and her husband and family. There are probably also sons with their wives and widows of the husband's brothers or of his sons, together with their children. In Assam it would appear from enquiries that the joint family is more

Province	116
Brahmaputra Valley	113
Surma Valley	120*
Hills	109

*Including Cachar district as a whole

prevalent amongst Hindus than amongst Muhammadans, in the Surma Valley than in that of the Brahmaputra, and among the well-to-do classes than among their less fortunate neighbours. The statement in the margin shows the number of houses per 100 married females aged 15 and over in different parts of the province. The general result

would appear to be that separate houses are set up by sons on marriage all over the province and that the large excess of houses in the Surma Valley is due to the large proportion of Muhammadans in the population, as is explained below.

As far as my enquiries go, it would appear that the joint family amongst Hindus generally breaks up after the death of the father on the occurrence of a dispute. Wives of brothers seem to be the usual cause of quarrels, which arise in some cases from mere jealousy over presents of ornaments, but more often the wife of the brother who is the best earner wants generally more comfort for herself and her children. The spread of European ideas tends to give rise to feelings of resentment against the lazy or non-earning members of the family, and those who leave the village in search of employment are hardly more eager to separate from the drones than those who stay at home and are energetic. Amongst Muhammadans the sons on marriage usually live in separate houses and eat apart from the rest of their family, but the land usually remains joint until there is a dispute. The poorer classes separate readily on marriage because they have little to keep them together, so that the size of household, regarded as the joint family, usually depends on the material condition of the people.

SUBSIDIARY TABLE I.
Density water-supply and crops

District and natural division.	Mean density per square mile in 1911.	Percentage of total area.		Percentage of cultivated area of		Percentage of gross cultivated area which is irrigated.		Percentage of gross cultivated area under					
		Cultivable.	Not cultivated.	Not cultivated.	Double cropped.	Percentage of gross cultivated area which is irrigated.	Korai cultivated.	Rice.	Other food-grains (except rice).	Oil-seeds.	Fruit.	Tree.	All other crops.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
ARBAH	115	78	18	31	2	75	136	71.4	2.3	5.9	1.1	9.9	10.5
BRAMHAPUTRA VALLEY	186	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Goalpara	257	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Kamrup	123	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Darrang	119	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Kowang	75	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Phalgur	124	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Lakhimpur	124	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
SUR VALLEY	400	75	50	25	3	—	139	99.7	0.3	9.9	1.9	4.4	7.9
Cocher Plains*	123	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Sylhet	123	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
HILL	81	13	3	3	1	1	111	97.2	1.7	9.9	—	—	19.1
Ora Hills	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Khasi Hills*	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
North Cachar*	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Kaga Hills	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Kamrup	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9
Lakhimpur	11	15	15	19	2	8.4	103	87.9	4.6	9.9	9.9	9.9	17.9

* —In the calculations for the previous table and for natural divisions these areas for which figures are not available have been left out of account.

The agricultural statistics of Cocher plains includes North Cocher and some of the Khasi Hills are for British rule only.

† Figures not available.

SUBSIDIARY TABLE II.

Distribution of the population classified according to density

District and natural division.	THINGS WITH population per square mile of									
	Under 100.		100-200.		200-400.		400-600.		600-750.	
	Ave.	Population (millions).	Ave.	Population (millions).	Ave.	Population (millions).	Ave.	Population (millions).	Ave.	Population (millions).
1	2	3	4	5	6	7	8	9	10	11
ARBAH	65,001-41	2,203	6,021-42	1,197	1,097-56	1,791	2,899-31	1,590	7,791-12	221
BRAMHAPUTRA VALLEY	14,399-8	1,360	4,300-08	913	2,779-04	771	2,579-86	1,590	7,791-12	221
Goalpara	7,419	613	1,121	273	2,779	771	2,579	1,590	7,791	221
Kamrup	1,097-0	1,360	1,121	273	2,779	771	2,579	1,590	7,791	221
Darrang	1,097-0	1,360	1,121	273	2,779	771	2,579	1,590	7,791	221
Kowang	1,097-0	1,360	1,121	273	2,779	771	2,579	1,590	7,791	221
Phalgur	1,097-0	1,360	1,121	273	2,779	771	2,579	1,590	7,791	221
Lakhimpur	1,097-0	1,360	1,121	273	2,779	771	2,579	1,590	7,791	221
SUR VALLEY	674-7	82	1,097-0	273	2,779	771	2,579	1,590	7,791	221
Cocher Plains	674-7	82	1,097-0	273	2,779	771	2,579	1,590	7,791	221
Sylhet	674-7	82	1,097-0	273	2,779	771	2,579	1,590	7,791	221
HILLS*	674-7	82	1,097-0	273	2,779	771	2,579	1,590	7,791	221

In the Hills the density everywhere is 1 to 10 per square mile.

NOTE.—The figures in tables show the percentage which the area and population in each class bear to the total area and population of the district.

SUBSIDIARY TABLE III.

Distribution of the population between towns and villages

District and natural division	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town.	Village	Towns	Villages	20,000 and over	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
ASSAM ..	10,003	233	30	970	353	812	261	74	2	54	333	561
BRAHMAPUTRA VALLEY	6,923	280	24	976	...	406	441	63	2	77	412	509
Goalpara ..	5,886	276	20	980	...	...	1,000	.	.	107	380	513
Kamrup ..	11,610	350	35	965	...	1,000	...	...	..	72	505	423
Darrang ..	5,355	265	14	980	...	...	1,000	...	..	23	300	617
Nowgong ..	5,433	200	18	982	...	...	1,000	..	..	23	406	571
Sibsagar ..	3,954	315	23	977	..	..	695	305	8	45	470	477
Lakhimpur	14,568	267	31	969	...	1,000	...	..	..	174	291	535
SURMA VALLEY ..	6,350	244	15	985	...	525	435	100	2	40	390	568
Cachar Plains	5,123	418	22	973	..	...	857	143	..	15	611	374
Sylhet ..	6,840	220	14	980	..	423	373	204	2	45	343	605
HILLS ..	30,237	133	90	910	823	150	...	27	..	23	264	713
Garo Hills ..	..	82	.	1,000	...	..	.	..	..	..	49	951
Khasi and Jaintia Hills	13,639	103	58	942	..	1,000	..	..	..	25	140	835
North Cachar	..	83	..	1,000	..	..	.	...	..	95	70	835
Naga Hills ..	2,423	362	16	994	.	...	..	1,000	..	21	531	448
Manipur ..	74,050	181	216	784	1,000	..	..	..	..	34	346	620
Lushai Hills ..	..	243	..	1,000	...	...	...	..	..	..	320	680

SUBSIDIARY TABLE IV.

Number per mille of the total population and of each main religion who live in towns.

District and natural division	Number per mille who live in town				
	Total population.	Hindu	Mussalman	Christian.	Jain
1	2	3	4	5	6
ASSAM ...	30	41	21	52	265
BRAHMAPUTRA VALLEY	24	26	52	42	180
Goalpara ...	20	23	18	12	191
Kamrup ...	35	42	51	86	125
Darrang ..	14	16	54	36	186
Nowgong ..	18	20	92	130	228
Sibsagar .	23	19	149	35	185
Lakhimpur	31	28	265	89	243
SURMA VALLEY	15	17	18	107	685
Cachar Plains	22	24	17	96	..
Sylhet	14	15	12	115	685
HILLS	90	306	122	53	860
Garo Hills	..	No Urban Population.			
Khasi and Jaintia Hills	58	576	554	69	1,000
North Cachar	...	No Urban Population.			
Naga Hills ..	16	304	855	17	1,000
Manipur	218	353	185	485	973
Lushai Hills	.	No Urban Population			

SUBSIDIARY TABLE V

Towns classified by population.

Class of Town.	Number of towns of each class in 1911.	Proportion of total urban population.	Number of females per 1,000 males.	Increase per cent. in the population of the towns as classified of previous census.				Increase per cent. in urban population of each class from 1871 to 1911.	
				1871 to 1911.	1871 to 1901.	1901 to 1911.	1871 to 1911.	(1) In towns as classified in 1911.	(2) In the total of each class (a) as compared with the corresponding total of 1871.
1	2	3	4	5	6	7	8	9	10
Total	21	—	753	1974	34.98	9.43	13.64	25.94	8.94
I.—100,000 and over	—	—	—	—	—	—	—	—	—
II.—30,000 to 100,000	1	36	1,851	2.34	—	—	—	—	—
III.—20,000 to 30,000	—	—	—	—	—	—	—	—	—
IV.—10,000 to 20,000	8	31	117	12.53	-7.90	-15.44	-3.97	-3.26	23.23
V.—5,000 to 10,000	9	36	123	23.37	+16.20	17.90	—	—	39.43
VI.—Under 5,000	4	8	823	24.51	18.46	23.32	+20.17	136.96	—

SUBSIDIARY TABLE VI.

Persons per house and houses per square mile.

District and sub-district division.	Average number of persons per house.				Average number of houses per square mile.			
	1911.	1901.	1901.	1901.	1911.	1901.	1901.	1901.
1	2	3	4	5	6	7	8	9
ARBAH	8	8	8	8	25	26	21	19
BRABHAPURA VALLEY	8	8	8	8	27	23	24	19
Gadgaon	8	8	8	8	23	23	21	22
Karnip	8	8	8	7	25	21	26	26
Darnang	4	8	8	8	26	23	19	14
Nargang	8	8	8	8	18	14	26	(13)
Shangar	4	4	8	8	22	27	24	22
Lakhapet	4	4	8	8	26	23	13	8
BOHKA VALLEY	4	8	8	8	21	24	26	23
Gadgaon pichia	4	4	8	8	26	26	23	22
Bylak	8	8	8	8	192	26	26	22
HILLS	8	8	8	7	7	8	8	3
Gare Hills	8	8	8	8	10	8	7	8
Khand and Pichia Hills	8	8	8	8	8	7	8	8
North Ombur	4	8	8	4	4	8	8	8
Kaps Hills	4	8	8	†	13	19	8	†
Mandpur	8	8	†	†	8	13	†	†
Ladul Hills	8	8	8	†	3	8	8	†

† Figures not available.

CHAPTER II.

MOVEMENT OF POPULATION

26 The causes of the present distribution of population have been discussed in the previous chapter. As far as the plains are concerned we have seen that in the early part of the nineteenth century the west of the province contained the greatest population and that since then the effect of the *par-Britannica* and of British enterprise has been to open up the eastern portions of both valleys. Tea gardens now replace in many places the jungles which in part, at least, owed their origin to the depredations of invaders from the east and north, and the labour force which has been recruited for the tea industry has spread out and brought under the plough thousands of acres which had previously been the abode of tigers and elephants.

In estimating the results of previous censuses, it would be safest to omit the first, which was taken in 1872. It was non-synchronous, lasting from November 1871 to May 1872, and its probable inaccuracy was dealt with at length in paragraph 9 of the last Census Report. The next enumeration was somewhat better in that it was synchronous in the plains districts, but it is impossible to regard it as an exact return of the people. It was pointed out by the then Chief Commissioner that the testing of the preliminary schedules by superior officers was most inefficiently conducted. So that it is not until we come to 1891 that the statistics can be relied upon. The increase in population between the first and the second census was 978,093, and that between the next two 348,440, but in 1891 the population of Manipur, which amounted to 221,070 in 1881, was omitted because the census papers were destroyed in the rising of that year, and there were added the population of Mokokchung subdivision in the Naga Hills and the estimated population of North Lushai, the southern part, which was still in Bengal, remaining uncensused. Between 1891 and 1901 there was an addition of 649,041 persons to the population, but this included the inhabitants of Manipur and the whole of Lushai Hills, which was then censused accurately for the first time. The exclusion of these two tracts brings the actual increase in districts which were censused in 1891 down to 325,776.

Between 1872 and 1901, then, we have to remember that the variations are affected by (1) more accurate enumeration, and (2) the inclusion of new areas. If we exclude the latter, the percentages of variation are as shown in the margin.

Period	Variation
1872-1881	+18.2 per cent
1881-1891	+10.2 "
1891-1901	+5.9 "

In view of the very great inaccuracy of the first census I do not think that it would be far from the truth if half the apparent rate of increase in 1881 were attributed to this cause. This would give a real increase of 9.1 per cent. No estimate was made in 1891 of the effect of more accurate enumeration, but it was stated that the growth of population in the hill districts could not be stated accurately, then exclusion however gives exactly the same percentage of variation. It would perhaps not be excessive if we deducted 1 per cent to allow for the want of care in 1881. We should thus get the percentages given in the margin as the

Period	Variation
1872-1881	+9.1 per cent
1881-1891	+9.2 "
1891-1901	+5.9 "

approximately true rates of increase.

27 In the last Census Report the condition of the province in 1901 was described as anything but satisfactory of the increase in population only 1.36 per cent was due to natural growth and there had been very serious losses in Nowgong, Kamrup and Darrang. It was pointed out that, in addition to the destruction caused by kala-azar, the earthquake of 1897 seemed to have sent a death wave over the province in the last years of the previous decade. The last decade may be divided roughly into three parts: 1901-1904, 1905-1907, 1908-1910. In the first period general health improved slowly at the beginning and then rapidly, in 1904, births exceeded deaths in every district, and in Mangaldai subdivision of Darrang births and deaths exactly balanced for the first time in twenty years. During the same period the depressed condition

Conditions in 1901-1911

of the tea industry compelled economy which resulted in a continuous decline both in importations and labour force. In the autumn of 1905 exceptionally high floods were succeeded by a virulent outbreak of cholera, which caused an excess of deaths in every plains district the death rate from cholera alone rose from 1.1 per mille in 1904 to 4.2 in 1905 and 6.5 in 1906 the epidemic died down in 1907 and public health began to improve again. Prices rose in 1903 and remained high until the end of the second period, but this had no effect on the people, who are mostly cultivators. Curiously enough it was in 1903 that the prospects of tea began to change for the better and the improvement caused an increase in the labour force and more extensive importation until in 1907 aided by scarcity in the recruiting districts, the volume of immigration rose to nearly 85 000 (including nearly 96 000 children) or three times the annual average of the previous five years. In the last period, 1908-1910 there was a fall in prices and public health gradually improved, though the cholera death rate again rose to 4.2 per mille in 1909 and to 0.8 in 1910 recruitment for tea gardens declined somewhat, but still remained high and in the year ending 30th June 1910 was considerably higher than the average of the years 1902-1906. We have thus to deal with a distinctly progressive decade, which was somewhat marred midway by a cholera epidemic, and before the census was taken every indication pointed to a large increase in the population. Land Revenue increased from 57 lakhs in 1901-1902 to over 67 lakhs in 1909-1910, and between the end of 1901 and the middle of 1910 the labour force on tea gardens increased by nearly 114,000 persons.

Communications have been vastly improved. The Assam-Bengal Railway has been carried through the North Cachar hills and has linked up the south of the Assam Valley as far north as Dibrugarh with Ohritagang and Calcutta. The Eastern Bengal State Railway has been extended through Goalpara and Kamrup on north bank of the Brahmaputra and has brought Calcutta within 24 hours of Gauhati, where it meets a branch of the Assam Bengal Railway.

28. If we were to leave migration out of account and if the registration of births

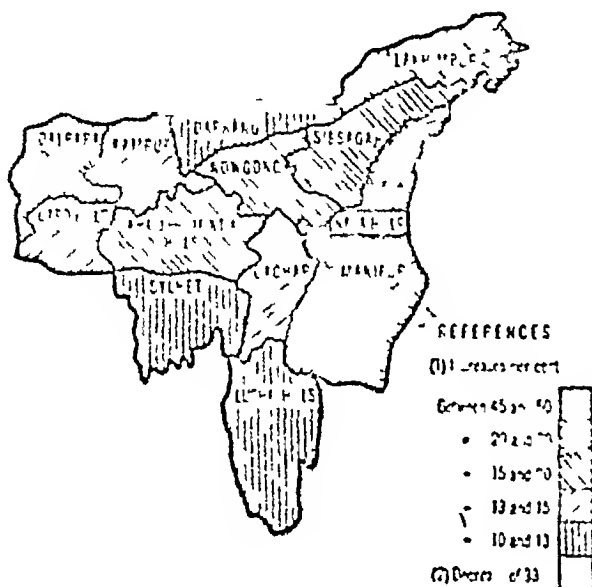
Vital Statistics.

and deaths were accurate, we could calculate the population of each district at any time by adding to the figures of the last census the excess of births over deaths in the interval. But in Assam we can not neglect immigration, which has a most important influence on the movement of population, and the system of recording vital statistics is so bad that their statistical value is greatly diminished. Registration is compulsory only in municipalities and tea gardens, but approximates to accuracy only in the latter and then only for coolies under agreement under Act VI of 1901. In the hill districts there is no registration except in Lushai Hills and limited areas in Khasi and Jaintia Hills, Naga Hills and Garo Hills. As far as the plains are concerned, the system in force up to 1904 was that described in paragraph 85 of the last Census Report; briefly in the five upper districts of the Brahmaputra Valley returns of rural vital statistics were submitted verbally twice a month by the *gaonburas* or village headmen to the subordinate revenue staff who sent in monthly totals in Goalpara and the Surma Valley the police collected the statistics, in the former area from written reports submitted by village panchayats and in the latter from verbal reports by the village chaulkidars. At the end of 1904 the question of the improvement of the returns was taken up, and urban registration was transferred from the police to special headmen in the Brahmaputra Valley from the beginning of 1907 the *gaonburas* have kept a local record in rural areas and report directly to mauzadars and in 1908 the compilation of district statistics was transferred from the Deputy Commissioner to the Civil Surgeon. The Sanitary Commissioner of Eastern Bengal and Assam was satisfied that the local records of Assam were more thoroughly inspected than those of Eastern Bengal, but that they were incomplete is shown by the facts that in 1907 out of 3,232 occurrences in Lakhimpur 153 omissions were detected, that in one village of 300 inhabitants there was no *gaonbura* and of course no registers, and that in several other villages the *gaonburas* lived miles away. Subsidary Table III compares the census results, in natural and actual population, with those obtained from the vital statistics. In view of the large amount of immigration to tea gardens it would not be reasonable to expect that the vital statistics should approximate to those of the actual population, but when we compare them with the figures for natural population the discrepancies are so large that it is obvious that they are most inaccurate, and it is perhaps hardly worthwhile to discuss the matter further here but paragraph 64 on birth and death rates in Chapter V should be referred to.

29 The increase in the population since 1901 has been 933,514 persons, or 15.2 per cent, but part of this is due to the inclusion for the first time of certain Sema and eastern Angami villages in the Naga Hills, which were only under political control at the last census. Their population is 39,536 and its exclusion reduces the increase in the province to 893,928, or almost 14.6 per cent.

The Brahmaputra Valley shows a growth of 18.7 per cent, the Surma Valley one of 10.8 per cent and the Hills one of 18.5 per cent.

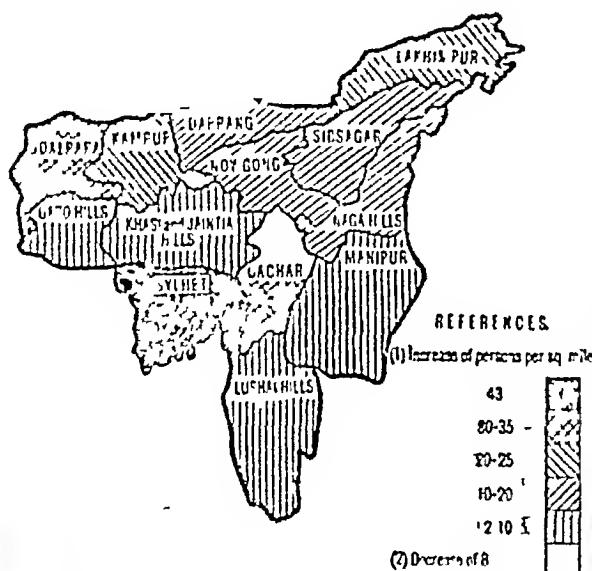
ASSAM—VARIATIONS IN POPULATION 1901-1911.



for the first time on record the Brahmaputra Valley has passed the Surma Valley in actual population. The largest increase in one district was in Goalpara where it amounts to 30 per cent, then follow Lakhimpur with 26.3 per cent and Manipur State with 21.7 per cent, no other district shows an advance of 20 per cent. We must of course exclude the Naga Hills, where the apparent increase of 46.1 per cent is reduced to 10.4 by the exclusion of the added territory. The apparently large decrease in North Cachar is due to the removal of about 20,000 persons who were engaged on railway construction in 1901. Sylhet, which is the most populous district, shows

the smallest proportional increase, but this is as much as 10.3 per cent, and every district shows considerable progress, which is a much more satisfactory result than that which accrued at the last census.

ASSAM—VARIATIONS IN DENSITY 1901-1911.

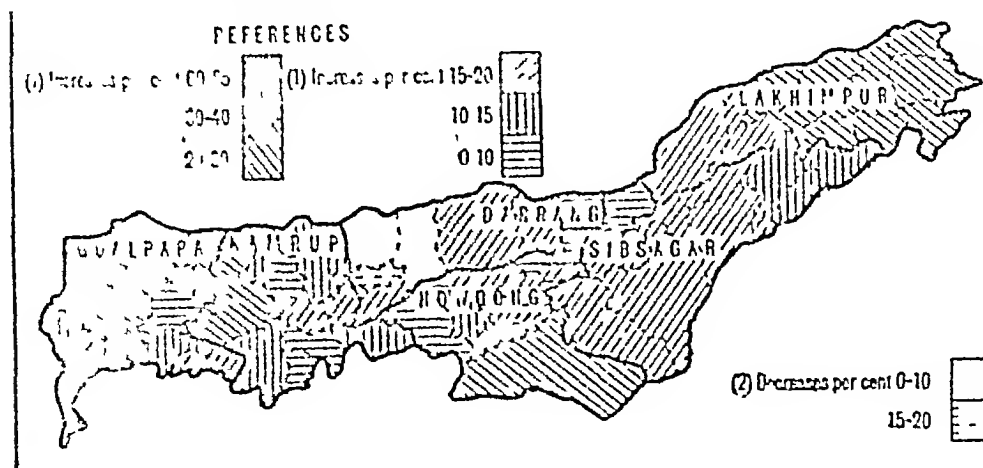


The two maps in the margin show (a) the percentages of variation since 1901, and (b) the number of persons per square mile added to the number then recorded. It must be noted that the largest actual increase is in Sylhet, where there are now 230,823 persons more than there were in 1901 and the density per square mile has risen by no less than 43. Goalpara is next with a growth from 117 to 152 persons per square mile and is followed by Cachar plains. Subsidiary Table I shows that the highest rise in density has been in the Surma Valley, where it is now 406 against 367 at the last census. The Brahmaputra Valley shows an increase of 20, and the Hills one of only 5 persons per square mile.

30. The population of the Brahmaputra Valley has increased by 18.7 per cent, but part of this is due to immigration and the increase in natural population, i.e., exclusive of immigrants and inclusive of emigrants, amounts to 16.7 per cent. I regret that in the case of Lakhimpur

exposed to floods, and the people of the riverain tract between the Brahmaputra and the Kallang, especially those of mauza Gerua Bokom, have been compelled to migrate to Da-

BRAHMAPUTRA VALLEY—VARIATIONS IN POPULATION 1901-1911



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siderable development by immigrants in the Kopai Valley, especially in the neighbour-
hood of Lunding junction. These immigrants include people from Dacca and Mymen-
singh, as well as from the Surma Valley. The tea gardens of the district, though com-
paratively few, contribute to the growth of population by importing coolies, over 13,000
of whom arrived in the first nine years of the last decade. The population of the
district is still lower than it was in 1881, but there is no reason now why it should
not resume its position as a prosperous and progressive tract. Kala-azar has dis-
appeared, the people were given great assistance towards recovering their losses by
handsome remissions of revenue in 1901 and the recent settlement of the district was
made with great care and moderation. Colonisation along the railway is slow but
progressive, and no doubt will proceed more rapidly as the jungle is cut back.

Darrang is made up of two subdivisions of very dissimilar characters, Tezpur on
the east and Mangaldai on the west. Tezpur is a sparsely populated tract, which
has been mostly opened up by tea gardens, while in Mangaldai the soil, except
under the hills, is not particularly suitable for tea and the subdivision consists of three
tracts—a fairly well cultivated tract in the south-west being separated by an interven-
ing belt of rather useless jungle from a thinly populated submontane area which
is inhabited by people of the Bodo race. The district as a whole shows an
actual increase in population of 11.9 per cent, but 3.1 per cent of this is due to
immigration. In Tezpur subdivision the people have grown by 21.24 per cent, but
in Mangaldai, where the population had declined by 9.2 per cent in 1901, there is
still an actual decrease of 0.25 per cent, which is due to losses in the northern mauzas,
the effects of Kala-azar have not yet disappeared from the latter and they seem to
have been more seriously affected by the cholera epidemic in 1906. Mangaldai thana
in the south shows an increase of 15.16 per cent, which is partly accounted for by
immigration from the flooded tracts in the north of Nowgong but all the other
thanas show decreases, which unfortunately are confirmed by the results of the recent
resettlement of the district, practically speaking, however, we may take it that
Mangaldai subdivision is on the way towards recovery, and that an increase of popu-
lation may be expected at the next census. In Tezpur subdivision the very large
advance of over 82 per cent in Bohali thana is due to colonisation by ex-coolies and
Nepali graziers, and the satisfactory expansion of over 18 per cent in Tezpur and
Sooter is due partly to natural growth and partly to immigration. The slowest rate
of increase is in the east of the district in Gohpur thana and may be attributed to the
absence of tea gardens and to the tendency of ex-coolies to travel westward in search
of a settlement, there are not many gardens in North Lakhimpur on the east and there
are large areas of waste awaiting them there, the fact that the west of Tezpur subdi-
vision is being gradually filled up may direct a stream of colonists eastward, but it is
more probable that the would-be settlers from Tezpur will find their way to Mangaldai
on the west.

Kamrup was the second district which showed a decrease of population in 1901,
partly on account of Kala-azar and partly owing to the alteration in levels at the
1897 earthquake, which forced people to migrate from tracts that had sunk below

should not be had the drainage system of the district. Now there is an increase of 13.3 per cent. in the total population with the natural growth amounting to 10.4 per cent. The areas which had been added to the district after the earthquake have been largely reclaimed during the past decade and many people who were compelled to leave the district have been gradually returning; for instance, in Barga a subdivision there was emigrated to Goulpara and to the north bank of the Brahmaputra have a number of towns and new settlements are coming in. The great improvement in communication effected by the extension of the Lachin Barmal Base Railway to Chingai is likely to lead to a further growth in population. As it is, it can be said that the increase in every part of the district. Gualti subdivision shows an advance of 11.1 per cent. and Jyoti of 10.2 per cent.; the excess in the latter case is due to a number of small conditions. Least progress has been made in the district of Brahmaputra, this is partly due to the fact that the district is largely peopled and that the other tracts are rather unhealthy. In the area on the north bank Nabori tract, which has a density of 121, naturally shows a small percentage of increase, but it is as high as 0.8 and cannot be considered as a rather satisfactory.

The two main factors to be noted in Goulpara are the extension of the railway through the north of the district and the extraordinary influx of settlers to the *char* lands from the Barak districts of Nameri, Jhalai, Jirga and Jangpur. The tracts most affected are those which skirt the Brahmaputra in the west of the district; the increase in population is 7.15 per cent. in both Falmara, 61.81 in Lakhimpur and 34.63 in Dhubi. The total population of the district has increased by 39 per cent., the growth in Dhubi subdivision being 22.07 per cent. as compared with 1901 in Goulpara. The extent of the immigration can be estimated from the fact that the growth in natural population has been only 1.0 per cent. The opening of the railway is no doubt the cause of the advance of 22.1 per cent. in the tract known as the Barak Barmal in the north of the district. It is reported that large numbers of Nepalis have settled there for the purpose of cultivation as well as of grazing.

31 The question of the variations in the number of the people who may be designated *Asamese* was discussed in Chapter II of the last Census Report. As was pointed out there an

The Asamese

An *Asamese* is not necessarily a person born in Assam for the term can properly be applied only to a native of the Brahmaputra Valley and even there excludes all descendants of immigrants in whom we identify him by his language, been so large numbers of coolies and ex-coolies, especially in the eastern end of the Valley have returned *Asamese* as their language. I accordingly follow Mr. Allen's example and propose to estimate the variation by assuming that what holds good for a large proportion of purely *Asamese* castes in the five upper districts of the Brahmaputra Valley may be accepted as indicating the changes in the whole. In Subillary Table V I have taken the same castes as were shown in the last Census Report and compared the numbers at present returned as belonging to them with those given in 1901; the net result is that there is an increase of 11.11 per cent. which is over 3 per cent. less than the growth in natural population in the Brahmaputra Valley. This would tend to show either that the foreign settlers are more prolific than the *Asamese* or that the

latter have not yet fully recovered from the effects of the calamities of the decade before last. The statement in the margin shows for each of the five districts the proportion which the castes in question bear now to the total district population as compared with 1901, and the actual variation per cent. in the total numbers of the castes at the present and the last census. It will be noticed that in the large tea districts of Darrang, Sibsagar and Lakhimpur the indigenous castes now

District.	Percentage of District Population.		Actual variation per cent.	
	1901	1911	1911	1901
TOTAL	69.70	62.00	11.11	- 6.4
Kamrup	87.85	82.1	11.89	- 6.6
Darrang	67.17	60.01	10.23	- 6.9
Nowong	82.27	82.82	14.70	- 26.8
Sibsagar	64.45	62.71	12.3	- 6.6
Lakhimpur	49.67	40.22	17.82	- 10.7

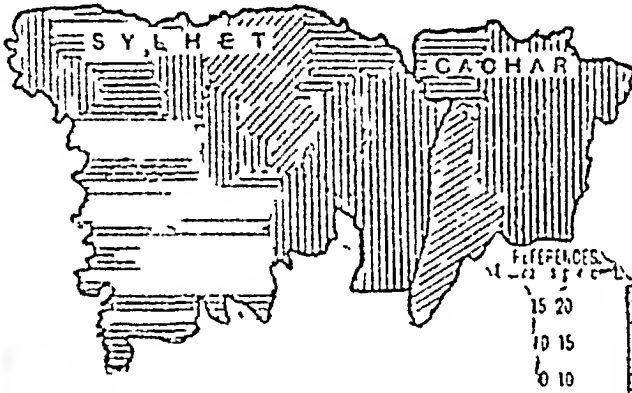
form a smaller portion of the population, this is accounted for in great measure by immigration, but may also be due to greater fecundity on the part of the immigrant population, including of course those settled in villages. In Kamrup and Nowong where tea is not of so much importance, the variation since 1901 is not so great. The main point is that, excluding Darrang the *Asamese* castes show very substantial growth. Unfortunately the statistics for Darrang are confirmed by the decreases in the actual population of the northern mairas of Mangaldai to which attention has already been drawn and which would account for the decline in the Kachari, Koch and Rabha

castes. But the results in the other districts are very satisfactory, and even the check to the decline in Darrang is at least a sign that these things are on the mend. In 1901 the Assamese castes showed a decline of 6.4 per cent. in spite of substantial increases in Subsagar and Lakhimpur; now they are more numerous by over 4 per cent than they were in 1891 in spite of their severe losses in the nineties. Thus the hope expressed at the end of Chapter II of the last Census Report has been more than realised, and the Assamese can no longer be considered a declining race.

32 It is regrettable that the natural population of the Surma Valley cannot be estimated exactly, because the statistics of immigrants and emigrants have been compiled for whole districts only, hence, though the actual variations in the plains of Cachar are available in Subsidiary Table I, the figures in Subsidiary Table II include those of the hill portion as well. According to Subsidiary Table I the actual increase in the Surma Valley proper is 10.8 per cent, that of Cachar plains being 13.1 per cent and that of Sylhet 10.3 per cent. The natural population of Sylhet has increased by 11.7 per cent so that it is clear that the district has lost by emigration. Taking Cachar district as a whole, the actual increase is nearly 9.3 per cent whereas the natural population has increased by 25.3 per cent; the difference is due to the excessively large number of immigrants in North Cachar at the last census and to greater emigration within the last decade.

In Cachar plains the sub-division shows an increase of 12.33 per cent and Hailakandi, which is coterminous with the thana of the same name, one of 16.88 per

SURMA VALLEY-VARIATIONS IN POPULATION 1901-1911



cent. In the said sub-division both Silchar and Lakhimpur thanas have grown by over 13 per cent, but Katigora, which includes the south-western spurs of North Cachar, has grown by only 5.29 per cent. The district owes a great part of its importance to its tea gardens, but during the last ten years the number of coolies imported to them was only 20,000 as compared with 75,000 in the previous decade. Hailakandi is not alone the most densely populated part of the district,

but is also the most progressive, in Silchar sub-division there are large areas of jungle-covered hills, swamps and rivers.

In Sylhet the largest increases of population have been in North Sylhet and Karimganj sub-divisions, each of which has grown by a little over 13 per cent. In the former case the present results show a remarkable contrast with those of the last census, when the population had decreased in every thana and had declined by nearly 4 per cent in the whole sub-division; now there are increases of over 14 and 15 per cent in Balaganj and Sylhet thanas, respectively, while Kanairghat shows an increase of over 3 per cent. In Sunamganj sub-division there has been over double the increase disclosed in 1901 and in none of its four thanas has there been an increase of less than 9.6 per cent, the highest being in Chhatik, where it is 12.85 per cent. Habiganj sub-division is apparently not as progressive as it was, the increase per cent being only 7.58 as compared with nearly 10 in 1901, but as the population in each of the thanas of the sub-division is very dense, it is only natural that the rate of increase should be somewhat diminished; Madhabpur shows the greatest signs of progress, 8.28 per cent, and is followed in order by thanas Bamichang, Nabiganj and Habiganj. In South Sylhet the inhabitants of Kulaura thana have grown by over 11 per cent, while in Maulvi-Bazar there has been an increase of over 6 per cent, the progress in the whole sub-division has been three times that shown ten years ago. The two thanas of Karimganj sub-division show increases slightly above and slightly under 13 per cent. Taking it all round the present condition of Sylhet district is extremely satisfactory and the figures show that it has recovered from the effects of the wave of malaria which was reported to have passed over it after the earthquake and which accounted for the decrease of population in North Sylhet and the unsatisfactory condition of South Sylhet and Karimganj at the last census. Within the last ten years over 54,000 coolies have been imported into the tea gardens and large numbers of people from Mymensingh and

Tippah and the hills to have settled in the district and reclaimed many of the extensive low-lying tracts which are healthy lands. On the other hand large numbers of all the hill tribes migrated to Cachar and the neighbouring districts of Bengal especially the State of Hill Tippera.

23. The population of the Hills has increased by 14.5 per cent. since 1901 in spite of a decrease of over 23 per cent. in North Cachar which has been explained as due even to the presence of large numbers of labourers on railway construction in 1901. The cause of this large increase in the population in the Naga Hills has also been explained as being mainly due to an increase of territory; the ordinary growth is almost entirely natural and due to general peace and successful progress. The check to the growth of population in the Khyal and Jaintia Hills caused by the after effects of the earthquake of 1907 is now a minor factor in the district as a whole since the satisfactory increase of 16.5 per cent., though the natural population has increased by only 11.9 on account of the immigration. It is clear that the forecast made in paragraph 4 of the 1901 Census Report was correct in that no small conditions have brought about a reversal of the previous state of affairs. The Hill sub-division shows an increase of over 17 per cent. since 1901, 14.63 per cent. in Jowai this is probably due to the fact that the increase suffered or recovered by is in the effects of the earthquake and the ordinary natural growth. The Garo Hills show an increase of nearly 10 per cent., but the natural population has grown by 16.3 per cent. and the decrease is apparently due to a check on immigration to the plain mauzas on the north-west of the district, which have become much more subject to earthquakes since the earthquake of 1907. In the Jaintia Hills the population has grown by 10.6 per cent., of which Aijal sub-division is responsible for 10.4 per cent. while Longch on the south shows a decrease of 0.1 per cent. The natural population of the district has grown by 16.1 per cent. and the difference is due to greater emigration, which is probably accounted for by the movement of villages over the district boundaries in search of new cultivation. The Superintendent of the district explains the absence of progress in Lunglech, in spite of the absorption of five independent villages whose population in 1901 is unknown, to the general unhealthiness of the subdivision, which arises from the fact that the people prefer to live at low elevations near their *phums*. It also appears that the Military Police detachments were concentrated as a whole in Laitallan with headquarters at Aijal instead of being allocated to the posts where they actually were on the census night. Practically the whole of the increase in the State of Manipur is due to natural growth in the Valley Section; population has grown by 16.67 per cent. and in the Hill Section by 31.03 per cent. no doubt part of the increase in the latter is due to more accurate enumeration. In the Valley Section the people have reaped great advantages from the improvement of the cart road to the Assam-Bengal Railway and large quantities of rice are now exported. The decade has been a one of general peace and prosperity. In the Hill Section the Vice-Regal and the Durbar attributes the increase to stronger and more secure government and a general advance in civilisation.

THE HILLS IN THE STATE OF MANIPUR



24. Quite a number of considerations have to be taken into account when estimating the causes of the variations of the province as a whole. We may neglect the effects of the inclusion of new areas and of more accurate enumeration as compared with 1901 because they are hardly large enough to make any real difference. The actual population has grown by 15.2 per cent. and the natural population by 15.8 per cent. there has been an increase of 13.7 per cent. in the number of immigrants but the emigrants have grown by over 55 per cent. and the actual result of the variations of migration is to produce practically a state of equilibrium. After the last census the province began

General conclusions

to recover at first stordily and then rapidly from the general conditions of unhealthiness then prevalent, at the middle and end of the decade cholera epidemics caused an excessive mortality, but the general prosperity was unimpaired, and the remarkable rise in prices in 1907 conferred considerable benefits on the people, who are mostly cultivators. Communications have been vastly improved and Assam is no longer cut off from the main currents of life and progress. During the latter half of the decade the tea industry has advanced from the condition of a continual struggle for existence to one of very considerable prosperity, which has been and is likely to be maintained by the difficulties of obtaining labour, because rapid and improvident extensions of cultivation are impossible. Immigration, which has always been a most important factor in the variations of population in Assam, has apparently begun to be something more than the mere supply of the actual needs of the tea industry and the casual incursion of cold weather coolies in search of work. We have now what seems to be the commencement of a voluntary stream of settlers, who are at present most in evidence at the outskirts of the Brahmaputra Valley, but have ventured as far east as Tezpur and Nongong, nor has the Surma Valley been without some little share in this development, though the demand for population there is nothing like what it is in the north of the province. During the past decade the increase in the volume of immigration has actually fallen behind the natural growth of the people, and we now find that the province has within itself a power of expansion that has unfortunately been absent at the last two censuses. The great drawback of an excessive mortality due to the jungle and insanitary conditions hitherto prevailing seems at last to have been removed. The effects of the distribution of the people by religion and race must not be forgotten; the fact, which is discussed in Chapter IV, that Muhammadans increase more rapidly than Hindus, should tend generally to accelerate the growth of population in the Surma Valley to a more rapid rate than that of the Brahmaputra Valley, but in the latter area the large amount of immigration disturbs the progress of natural growth, and moreover in the present instance the recovery of the people, who suffered more than those of the Surma Valley, from the evil days of the nineties is responsible for an expansion above the normal. An endeavour is made in Chapter V to bring out the effects of variations in the age distribution of the population, and it is shown that at the last census there had been heavy mortality at the extremes of life owing to kala-azar and the general effects of the earthquake, while people in the prime of life had increased. The result is that we have now a more than normal increase in the population: the proportions of the old people and the young people, who are more liable to a high mortality, had been diminished in 1901, and the last decade started with a more than normal proportion of persons in the reproductive period of life, accordingly the mortality rate has been lower than the average and the birth-rate higher. The effect of this should be that in the next decade the birth rate will decline and the death rate will rise, and the next census should show a slower rate of natural growth.

The above considerations do not all apply to the Hills, but it may be taken that the general peace and security now prevailing in this tract, added to the rise in the standard of civilisation, are in a great measure the causes of the increase which has now accrued. The causes of accidental variations due, for example, to the unhealthiness of the Khasi Hills after the earthquake and the presence at the last census of large numbers of foreigners in North Cachar no longer exist, but the deterioration of the north-west plains mairas of Garo Hills is apparently permanent. It is perhaps too much to expect that the present high rate of expansion will be maintained, but there is no reason why we should not anticipate a large increase during the present decade.

When considering the present growth of population and estimating for the future, it is advisable to note whether there is room for further increases. Subsidiary Table IV shows the actual and the proportional variations of thanas classed by density; unfortunately it has been possible only to give statistics for the last decade because the areas of thanas in 1881 and 1891 are unknown. In the province the highest actual increase has taken place in areas with a density in 1901 of under 150 to the square mile, and there is a steady diminution in actual growth corresponding to the rise in density. It is plain that there is ample room for very great expansion and that there is very little chance of overcrowding in either the Brahmaputra Valley or the Hills. The figures for the Surma Valley show that the greatest actual growth took place in thanas with 300-450 to the square mile, while the proportional increase in the areas of greatest density, 600-750, is very nearly as great as that in the class just below it. Sylhet is yet a great deal behind the districts in the east of Bengal in the matter of population, and there is no reason why it should not continue to expand.

SUBSIDIARY TABLE III

Comparison with Total Statistics

District and Natural Division	In 1901 1910 total number of		Number per cent of population of 1901 of		Excess (+) or deficiency (—) of births over deaths	Increase (+) decrease (—) of population of 1911 compared with 1901	
	Births	Deaths	Births	Deaths		Natural population.	Actual population
1	2	3	4	5	6	7	8
ASSAM	1,883,545	1,504,072	85.70	20.65	+ 319,523	+ 687,950	+ 775,801
BRAHMAPUTRA VALLEY	919,219	813,205	95.09	31.04	+ 106,014	+ 357,379	+ 459,592
Goalpara	220,050	177,608	47.62	38.48	+ 42,429	+ 67,675	+ 138,591
Kamrup	201,002	166,935	34.11	23.34	+ 34,007	+ 62,354	+ 78,641
Darrang	117,410	132,232	24.80	30.20	— 74,823	+ 20,993	+ 40,001
Norgong	92,612	76,093	35.46	29.18	+ 16,519	+ 35,027	+ 42,436
Sibsagar	173,749	153,770	29.05	25.71	+ 10,978	+ 98,859	+ 92,530
Lakhimpur	114,411	106,507	30.80	23.67	+ 7,904	+ 71,547	+ 97,593
SURMA VALLEY	964,326	750,817	36.29	28.28	+ 213,509	+ 331,180	+ 288,209
Caohar plains	143,055	113,258	36.90	27.31	+ 89,797	+ 80,311	+ 55,880
Sylhet	811,271	637,559	36.18	23.43	+ 173,712	+ 250,869	+ 230,823

NOTE.—This statement is exclusive of the figures of the hill districts as birth and death statistics are not recorded in them as a whole.

SUBSIDIARY TABLE IV

Variation by thanas classified according to density

Natural Division	Decade	Variation in thanas with a population per square mile at commencement of decade of				
		Under 150	150—300	300—450	450—600	600—750
1	2	3	4	5	6	7
(a) Actual Variation						
ASSAM	1901—1911	+ 465,192	+ 187,985	+ 182,469	+ 88,004	+ 9,864
Brahmaputra Valley	1901—1911	+ 304,859	+ 123,833	+ 61,184	+ 225	..
Surma Valley	1901—1911	+ 2,679	+ 64,652	+ 121,285	+ 87,779	+ 9,864
Hills	1901—1911	+ 157,713				
(b) Proportional Variation						
ASSAM	1901—1911	+ 20.07	+ 16.64	+ 12.76	+ 7.79	+ 6.28
Brahmaputra Valley	1901—1911	+ 21.51	+ 19.56	+ 14.41	+ 15	..
Surma Valley	1901—1911	+ 5.29	+ 12.95	+ 12.96	+ 8.93	+ 8.23
Hills	1901—1911	+ 18.54				

SUBSIDIARY TABLE V
I & genera Castles & Tribes

Indigenous Castles and Tribes.	Kassip.			Parrang			Korogong			Shogong			Lakkimpon.			Total.		
	1891.	1901.	+ or -	1891.	1901.	+ or -	1891.	1901.	+ or -	1891.	1901.	+ or -	1891.	1901.	+ or -	1891.	1901.	+ or -
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Abor																		
Abon	887	823	34	415	3,273	+121	3,891	3,396	+479	111,139	126,386	+15,247	86,800	86,800	+1,620	221	826	+426
Ahee	1									36	471	+435				36	471	+435
Amomoo				3									375		-474	378		-476
Boran (Brah- man)	34	36		25	887	33	14	887	+470	35	3	-34	39	47	-103	396	737	+407
Boran	1,986	1,326	+366	5,796	4,108	372	3,366	3,396	+1,399	3,396	3,773	+476	1,364	1,377	-13	36,320	31,867	+2,979
Brahman	23,136	24,523	3,487	6,428	16,364	+4,326	6,123	6,423	+366	14,526	17,799	+3,273	3,5	3,891	+1,081	43,339	46,862	+11,863
Burtha (Brah- man)	2,747	3,366	+619	1,33	3,366	+1,236	3,366	3,366	+378	3,773	3,773	+37	1,071	1,366	+366	3,326	13,364	+4,366
Chetia	712	366	+112	3,882	3,612	+4	3,882	3,773	+663	37,646	37,646	+474	3,366	36,866	+1,971	36,867	37,646	+2,647
Doko				347	126	371				3	3	7	326	373	-12	364	364	+36
Dondo										363	366	+3	321	1,644	+793	1,645	1,645	+411
Dong (Kash- tan)	36,313	12,366	1,691	36,723	11,6	+134	36,723	11,6	+3,723	32,646	36,866	+3,127	1,626	36,323	+3,867	71,626	26,644	12,326
Orakho (Kash- tan)	6,366	6,796	+430	3,366	3,366	-887	373	313	+129	3,366	3,366	+476	371	363	-124	1,626	36,867	+1,861
Orakho	3,366	4,793	373	3,366	3,366		366	613	-682	421	476	+476	366	366	+366	7,126	6,326	-826
Orakho	4,683	6,771	+1,678	1,623	1,666	36	366	3,366	+4,796	36	71	-35	36	36	-3	6,646	12,361	6,647
Orakho							366	366								366		-666
Orakho (Tant)	17,673	16,714	496	36,326	36,646	3,673	36,646	16,646	+3,673	36,673	36,361	+1,666	7,366	16,646	+4,626	71,646	26,366	37,666
Orakho	32,323	37,646	+5,323	37,646	37,646	-4,623	1,626	13,726	+1,366	13,626	36,366	+364	36,366	37,646	+1,766	36,366	37,646	+4,646
Orakho	32,361	32,646	3,271	367	367	376	6,723	736	-6,723	3,366	373	-4,666	3,366	366	-1,373	32,646	36,366	+4,626
Orakho	114,646	126,327	867	17,366	16,776	-1,666	16,776	16,646	+476	36,366	42,326	+4,761	3,673	3,676	+373	366,791	366,323	36,366
Orakho	4,686	4,791	+405	1,666	3,666	+607	3,126	3,71	+466	3,771	3,666	+1,666	1,794	3,361	+667	16,666	17,361	+4,366
Orakho	11,123	16,646	12,667	12,667	12,667	+474	7,726	16,776	7,366	12,326	12,676	4,667	3,776	3,666	+1,673	36,646	37,646	+36,646
Orakho				3	46	43				123	366	373	1,626	1,626	-666	1,666	1,671	-676
Orakho	17,366	16,646	+36,671	17,671	16,776	-4,676	12,663	12,646	1,673	17,671	17,671	+4,673	7,366	7,366	-471	366,326	123,366	17,671
Orakho	1,666	1,326	367	31	3	23	36,796	12,723	+4,766	179	363	+11	366	1,666	+666	36,366	36,367	+4,366
Orakho													1,326	13	-1,326	1,666	12	-1,326
Orakho	13	364	+356	36	36		31		-36	31		-36	364	3,666	+4,626	746	3,673	+4,666
Orakho	36,367	11,623	746	3,674	3,673	+366	16,723	47,323	+11,366	12,611	36,366	+4,626	34	7	-47	72,367	36,366	16,796
Orakho				176	4,666	+363				17,673	36,366	+4,666	16,321	36,366	3,673	36,796	37,671	+36,771
Orakho													36	371	+123	36	371	123
Orakho													323	326	791	126	366	+361
Orakho	126		-426	361	366	+361	23	13	+3	321	1,641	+426	116	71	-44	1,326	1,366	+367
Orakho	3,361	3,796	+434	3	3	-3				36	3	-36				3,671	3,796	366
Orakho	6,126	11,126	+474	366	366	+366	4,366	77	-3,823	366	126	-366	366	36	-126	36,321	11,666	-4,366
Orakho	746	326	366	366	364	+366	796	796	-3	3,671	1,666	-476	126	126	-3	4,671	4,666	-361
Orakho										346	366	+366				343	366	+326
Orakho (Pahay)		34	31	366	+366	1,667	3,366	+171	7			-3	79	36		3,666	3,764	+476
Orakho				1									363	366	+476	123	494	+477
Orakho	16,361	17,796	1,697	15,471	15,666	-5,666	126	36	-366	36	36	-1	361	36	-36	37,366	36,366	-1,366
Orakho	366	3,667	+2,664				366		-364	366	31	-117	366	366	-36	1,377	3,666	3,666
Orakho	7,426	3,626	367	366	367	+47	66	31	-47	346		-344				3,366	3,726	+466
Orakho (Kash- tan)	4,666	16,646	1,773	126	674	371	361	366	-126	726	343	-477	126	126	-46	16,646	16,126	1,723
Orakho										144		-744				4	366	123
Orakho													474	361	-473	366	464	-426
Orakho				367	121	+14										367	736	+14
Orakho	126	36	+366	73	36	+13				3		-3	16		-13	126	366	126
Orakho	7,776	7,816	+411	73	367	+363				36		-73	36		-36	7,873	7,866	-16
Orakho										421	326	+361				411	373	364
Total	694,311	366,367	+327,944	366,366	366,366	-426	37,666	36,366	+36,726	366,366	366,366	+47,666	121,626	126,796	+16,166	1,673,366	1,673,366	+16,796

CHAPTER III.

BIRTH PLACE

35 The statistics of birth place, which are contained in Imperial Table XI, have already been utilised in the preceding chapter to show the natural growth of population in different parts of the province they will now be used to show the extent to which the people migrate from one part of the country to another. It will be advisable, before proceeding to a discussion of the figures, briefly to distinguish the different kinds of migration that must be considered. Generally speaking, we may divide them into five different types —

(1) *Casual* or minor movements between adjacent villages which affect the returns only when such villages happen to lie on opposite sides of the district boundary,

(2) *Temporary*, due to journeys on business, pilgrimage, etc., including movements of labourers for the construction of roads and railways,

(3) *Periodic*, such as the annual movement which occurs in places at harvest time and the seasonal migration of cattle graziers,

(4) *Semi-permanent*, when people reside and earn their living in a district other than their birth place, but retain their connection with their homes, where they may have their families and where they return in their old age and at intervals in the meantime,

(5) *Permanent*, where people actually give up their home district and settle down in a new one

Our statistics do not show the above movements separately, but we are able to make certain inferences from the proportion of the sexes, the distance of the district of enumeration from the district of birth, and certain notes made at the time of compilation regarding the castes and the occupations of persons coming from distant places. It is not uncommon to find a preponderance of females in casual migration, because young married women often go for their first confinement to their parents' homes but they would be enumerated in their home district and would not appear as emigrants. Generally the bulk of the periodic and semi-permanent migrants are men. Periodic migration has a tendency to become semi-permanent and the latter to become permanent.

36 We have seen from Subsidiary Table II of the previous chapter that in 1911 there were in Assam 882,068 immigrants and that 79,717 persons born in the province were enumerated elsewhere. The total population of the province is 7,059,857, so that the percentage of the foreign born is nearly 12.5 as compared with nearly 13 per cent. at the last census. On the other hand, the number of emigrants is only 1.1 per cent. of the actual population, though it has grown by over 55 per cent. since 1901. It is clear that the province attracts a large stream of strangers and sends out only a small number of its own people.

The statement in the margin shows the constitution per mile of the population of the province according to birth place on the 10th March 1911. The most remarkable feature of the statistics is that there is so little migration within the province. This result is due to the following facts: first, the people are mainly agriculturists and, as there is no excessive pressure on the soil and their crops are sure, they have no need to leave their villages; secondly, the tea and coal industries of the province are maintained by foreign labour, because the local people are too well off to work for hire, and hence they cause no movement of population within the province; lastly, even if the necessity for migration had existed, communications were so bad up to recent times that large movements would have been out of the question. By far the greatest part of the people born in other provinces come from

1 BORN IN ASSAM	875
(a) In district of enumeration	857
(b) In contiguous districts	15
(c) In other districts	3
2 BORN IN OTHER PROVINCES	118
(a) In contiguous parts	9
(b) In other parts	109
3 BORN OUTSIDE INDIA	7
Total	1000

distant places: these are mainly the coolies which the tea gardens are compelled to import in the absence of a local supply of labour. As will be shown later the majority of those born outside India come from the State of Nepal which supplies most of the fighting strength of the province and a great part of its cattle graziers.

87 In Subsidiary Table I we find the immigrants divided into classes, according as they come from contiguous and non-contiguous districts of this province and of the neighbouring provinces of Bengal and Burma, from other provinces and from outside India. The number of immigrants from the border districts of Bengal and Burma is comparatively small, the figures in thousands being 99 for the province, of which 20 is confined to Goalpara in the Brahmaputra Valley 33 to Sylhet in the Surma Valley and 7 is divided between Garo Hills and Lushai Hills in the remaining natural division. The really important stream of immigration comes from more distant places, and is diverted almost entirely to the plains of the province, and more especially to the Brahmaputra Valley which receives more than twice as many immigrants from other provinces as the Surma Valley. In order to gain a clear view of the places from which foreign

Immigrants per mille.	
From—	
Bengal	220
Bihar and Orissa	163
Central Provinces	87
Madras	39
United Provinces	112
Rajputana	13
Central India	8
Rest of India	10
Outside India (Seytel)	88
	(41)
Total	1,000

immigrants come it is necessary to glance at the statistics given in the margin, which show per mille the sources of immigration. Our largest supply comes from Bihar and Orissa, which is followed by Bengal, United Provinces, Central Provinces and Berar and Madras. I propose to examine the figures of these provinces in more detail. It may be noted that immigrants from the Central Provinces, Madras and Central India are imported by the tea industry and that those from Rajputana represent the Marwari merchants who practically have the monopoly of

the trade of the province outside the district of Sylhet. The United Provinces people are mostly unassisted immigrants though in the Surma Valley they form an important portion of the tea-garden labour force with this exception they consist of carters and lucksters, cattle-dealers, earth workers, fishermen and boatmen, cobblers and hide-dealers, police constables, and domestic servants many of them have settled down, but probably most of them come under the heads of temporary and periodic or semi-permanent immigrants. I have noted for persons born outside India the large proportion who come from Nepal. In Brahmaputra Valley contains very large numbers of Nepalis, who are mostly engaged in breeding buffaloes and making *gates* they also do a certain amount of rather nomadic cultivation and work as sawyers in the Government forests they are spreading into the hill districts, where they follow the same callings. Many of them are temporary or periodic visitors, but probably the majority are semi-permanent settlers verging towards permanency: there are twice as many men as women amongst the Nepalis censused in the province.

The statistics of the five large provinces given above are shown in more detail in the margin, where those for Bengal and Bihar and Orissa are also divided according to the divisions of those two provinces.

From	Immigrants per mille total —			
	Assam.	Brahmaputra Valley	Surma Valley	Hills.
1. BENGAL	220	133	72	10
(i) Burdwan	45	25	17	—
(ii) Presidency	5	5	2	1
(iii) Dacca	64	37	31	0
(iv) Rajshahi	47	44	1	2
(v) Chittagong	24	2	21	—
(vi) Unspecified	2	2	—	—
2. BIHAR AND ORISSA	163	64	8	—
(i) Bihar	132	64	2	—
(ii) Chota Nagpur	270	233	45	1
(iii) Orissa	42	88	5	—
3. CENTRAL PROVINCES AND BERAR	87	63	24	—
4. UNITED PROVINCES	112	37	73	2
5. MADRAS	39	27	13	—

Tippera and have settled in the neighbouring district of Sylhet over 75 per cent. of the immigrants from the Dacca division were enumerated in Sylhet and Goalpara and more than two-thirds of them came from Mymensingh, so that they mostly represent inter-district movements of settlers the rest, who are scattered over the province, are clerks and shop-keepers. Those who come from the Presidency division are found in small numbers in all the plains districts and are probably mostly clerks. The majority of those born in the Burdwan division come from Bankura and Midnapur and are most in evidence in the tea districts they and those from Burdwan and Birbham districts are mostly tea garden coolies the majority of the remainder are probably clerks.

Turning now to Bihar and Orissa we find that Chota Nagpur is responsible for the majority of the immigrants this is accounted for by the large extent of garden coolie recruitment in this sub-province the great majority go to the Brahmaputra Valley, where they are welcomed on account of their capability of withstanding hard work in the jungle and the effects of the climate. The figures for Orissa are explained in the same way. Bihar sends large numbers of more or less temporary settlers to Assam where they earn the money that pays their rents at home, these people follow the same avocations as those practised by their neighbours from the United Provinces, which have been noted above. But two divisions, Patna and Bhagalpur, contain several districts which supply coolies to tea gardens the majority of the people from Monghyr, Sinthal Parganas and Gaya are garden coolies and are strongest in the tea districts.

The statistics of the remaining three provinces need not detain us long. Practically the whole of the immigrants from the Central Provinces and Madras are recruited for tea gardens and the major portion of them go to the Brahmaputra Valley favourite districts of recruitment are in order Bilaspur (26,500) Jhalpur (15,000), Balazhat (7,000), Raipur (6,000), and Soni (5,000). The Surma Valley gardens contain a large number (11,000) of United Provinces coolies, because they thrive there, while they have proved a failure in the Brahmaputra Valley for climatic reasons the district from which most of the emigrants come is Ghazipur, which is claimed as their birth place by over 30,000 persons, of whom over 25,000 were censused in Cachar and Sikkim. Ghazipur is followed by Azamgarh (16,000), Ballia (9,000), Benares and Basti (8,000), and Mirzapur and Jannpur (5,000).

It will be seen from the above that the tea industry is the main cause of the inflow of immigrants it must not be forgotten that not alone does it import coolies, but it attracts large number of other immigrants whose sources of livelihood can be traced directly or indirectly to it as for instance shop-keepers, hucksters, clerks, carters, and boatmen. In fact it is impossible to reckon how much of the immigration can be attributed to causes other than the tea industry. In Provincial Table IV will be found the birth places of persons actually enumerated in tea gardens by districts the statistics include everyone found on tea-garden land on the Census night, but it may be taken that practically the whole number of those born outside the province were attracted by the industry the wide range of the sources of immigration indicates the extent of the debt which the province owes to tea.

38 An attempt was made in the last Census Report roughly to estimate the actual number of the foreign born who were originally brought to the province as garden coolies, it is clear that the number of the latter will not represent the whole facts, for it leaves out of account the non-coolie immigrants whose presence is due to the same cause. It is equally clear that the number of the foreign born only will not help us very much towards an estimate of what the province owes to the industry, because there are large numbers of descendants of immigrants born in the province who now constitute part of the natural population. If we confine ourselves to an estimate of the number of coolies alone, we might include the total immigrants from Chota Nagpur, Orissa, Central Provinces, Madras and Central India, in consideration of the figures in Provincial Table IV, I estimate that one-half of the immigrants from Bihar and two-thirds of those from the United Provinces were imported by tea gardens, I would limit the coolies from Bengal to the four districts I have already mentioned. On this rough estimate the number of foreign-born coolies recruited for tea gardens comes to 570,000. This figure is much less than Mr Allen's estimate in 1901, which was as much as 615,000, but I am inclined to think that he was not correct in attributing the whole of the immigration from the Burdwan, Patna and Bhagalpur divisions of Bengal and Bihar and from the United Provinces to direct garden recruitment. My estimate is perhaps rather conservative, but I am inclined to think that it is nearer the truth.

The number of the foreign born coolies does not, as I have explained above, cover anything like the total number of the labour force, as will be seen from Provincial Table IV which shows that over 37 per cent of the Indians censused on tea gardens were born in Assam. Besides these home-born labourers, who are the descendants of imported coolies, we have to reckon the vast number of ex-coolies and their descendants who have settled down all over the province and have cleared its jungle covered areas. The estimation of the number of these colonists is a most difficult task. In 1901 Mr Allen made two attempts to do it in paragraph 66 of his Census Report he gave an estimate based on the total village population born in the recruiting areas,

and in paragraph 200 he gave the village population of the castes usually found amongst tea coolies; the first estimate came to 121,303 and the second to 141,152 persons. These figures were subsequently examined by Mr P O Melittus, C.S.I. C.S.M., late Member of the Board of Revenue Eastern Bengal and Assam, who has an intimate acquaintance with local conditions. He pointed out that Mr Allen's estimate was only a *minimum* and could not be taken as representing facts and Mr Allen accepted this; he further showed it was impossible to find any exact criterion for estimating the actual number of the colonists who lived from tea gardens. It is obvious from what I have written that we cannot be sure of any calculation based on birth place. It is equally difficult to go on statistics of language; as will be clear from the contents of Chapter IX: the estimate by caste was not put forward as other than most indeterminate, for it is not feasible to distinguish between foreign and local castes with the same titles. It must also be remembered that the length of the period of colonisation and the gradual improvement of communications have made any calculation far more difficult at the present time. We are less sure than before of how the foreign population came to the province. I have discussed this question with Mr Melittus, who was of opinion that no advantage would be gained by repeating the attempt at the present time but referred to the strenuous efforts made last year to obtain correct statistics of the land held by ex-coolies as probably affording a fair method of attempting the calculation in the temporarily settled districts. The Land Revenue Report for 1910-1911 shows that the total area of Government land held by time-expired coolies in the two valleys was 191,299 acres. Mr Melittus estimated that amongst Assamese 75 acres would support 80 persons, but that, as new settlers would probably cultivate a smaller area and were not entirely dependent on their land it might be taken in 1901 that 75 acres would support 100 foreigners; we must now allow for the fact that the latter have settled in greater numbers and cultivate more largely and probably it would not be far from the truth if we allowed 90 colonists for 75 acres: this would give us 230,000 ex-coolies settled on Government land. This not improbably represents about two-thirds of the total number of colonists. Large numbers hold land on leases from persons other than Government and large numbers are employed as cartmen servants labourers and petty traders. On this estimate the tea gardens have sent forth about 350,000 colonists. The actual population of the tea gardens is over 700,000 so that perhaps we should not err very greatly if we assume that the province owes the addition of well over a million of people directly to the tea industry. In addition to this we must reckon the large number who have been indirectly brought to Assam by the same cause. If we include their resident descendants, it would perhaps not be too much to place their number at half a million. The final result is that there are now $1\frac{1}{2}$ millions of people in Assam, who would not have been here, if there had been no tea gardens. I do not put forward this estimate as a striking but a rough calculation; I have been misled to a great extent by the estimate made by Mr Melittus for the population of 1901, but it is not improbable that his unique acquaintance with Assam has given them a greater approach to accuracy than could be attained by following the methods adopted by my predecessors.

39 The amount of emigration from the province is small, as I have shown above

Extra-Provincial emigration.

Total — — To 717

(i) INDIA —	70,303
Bengal —	67,303
Bihar and Orissa —	6,302
Burma —	334
United Provinces —	1,223
Madras —	204
Central Provinces —	175
Punjab —	48
Bombay —	140
Andamans —	11
Rajputana —	48
Mizora —	21
N.W. Frontier Province —	10
Baluchistan —	8
Central India —	8
Hyderabad —	1
Sikkim —	1

(ii) OUTSIDE INDIA — 224

in Subsidiary Table II will be found details similar to those given in Subsidiary Table I for emigration. The majority of the emigrants to contiguous districts of other provinces come from Sylhet; the small number that have been enumerated in distant places come mainly from the Brahmaputra Valley. The statement in the margin shows the destinations of the emigrants from the province. Bengal absorbs over 811 per mille, of whom 810 went to neighbouring districts and 534 to more distant places; emigrants to Dacca, Mymensingh, Tippera and Hill Tippera account for the majority of those from the Burma Valley while Jalpaiguri and Rangpur absorb most of the emigrants to contiguous districts from the Brahmaputra Valley and Mymensingh receives most of those from Garo Hills. Of the more distant parts of Bengal, Calcutta (4,990) Cooch Behar (8,203) and Howrah (432) returned the majority of the Assam born. Emigrants to Bihar and Orissa represent only 80 per mille of the total; the largest number come from Kamrup (1,581) which is followed in order by Shibpur (1,163) Darrang (819) Lakhimpur (711) Norgong (671) Sylhet (546) Cachar (497) and Goalpara (273). I do not understand the cause of the Kamrup figures, because

its tea gardens are not of much importance the emigrants from the other districts are probably children of immigrants who have returned permanently or temporarily, probably tea-garden sundars deputed to the recruiting districts account for most of them. But the amount of emigration to this and the other provinces is unimportant and does not require detailed consideration. I may note that the 524 emigrants outside India were enumerated in Colombo harbour on vessels arriving after the census, and that 511 of them, who came from Sylhet, are no doubt part of the engine-room staff on board liners on the Calcutta-London route.

40 Subsidiary Table IV shows the actual numbers in round thousands of those born in one natural division of the province and enumerated in another. Out of 632 immigrants to the Brahmaputra Valley only 15 came from other natural divisions, similarly out of 246 in the Surma Valley only 5 came from within the province, while the number of provincial immigrants in the Hills is 13 out of 37. It is obvious that these movements are negligible at present. I have already explained the causes of this result in paragraph 36 above. The slight variations between now and 1901 do not call for any special note.

41 Subsidiary Table III gives proportional figures showing the results of migration for each district in the province. The actual figures of immigrants and emigrants have already been shown in Subsidiary Table II of the last chapter. It is clear that, if we exclude the Hills, which are not important from our present point of view, most of the immigrants come from distant places and most of the emigrants really only cross the boundary between neighbouring districts. The proportions of the sexes given in Subsidiary Table III for the two valleys are remarkable for the fact that females appear in large numbers both in what I may call contiguous immigration and in distant immigration; this result naturally follows in the former, which represents permanent transfer of settlers, and that it appears in the latter is due to the fact that women are as much required as men for the tea gardens, partly because they are the superior sex at plucking the leaf, and partly because they are desirable for the purposes of reproduction, which adds to the labour force without the cost of recruitment. In the Hills, on the other hand, women from distant places are much less numerous than those from contiguous districts. But amongst the emigrants to distant places women are everywhere few, except in the case of Cachar where the small number of emigrants are probably permanent settlers, and of the Khasi Hills which sends out a number of children's ayahs all over the province.

The provincial balance of account with other provinces, which is given in Subsidiary Table V, shows the enormous profit which accrues to Assam from immigration and the growth of this profit in comparison with 1901. The balance in favour of Assam is now 7½ per cent larger than it was ten years ago. The only places which show a falling off are the United Provinces and Punjab. The decrease in the latter is due to the employment in 1901 of large numbers of Punjabis on railway construction, which is also responsible in great measure for the decline in the former, but the district figures show that United Provinces people are now less numerous in all the tea districts, though they have increased in the others, and the result is probably due in part to the superiority of coolies from other places for tea-garden work. It was intended that Subsidiary Table V should show the variations for British territory and for States, but separate statistics for 1901 were not available. I have accordingly shown the detailed figures for 1911 in the second part of the Table. The only serious loss to the province arises from the proximity of the Hill Tippera State to the Sylhet border: the figures show that there is an excess of nearly 29,000 emigrants, but besides this considerable numbers of tea garden coolies are attracted over the border who will appear in the State Census as born in other parts of India.

SUBSIDIARY TABLE I
Immigration (total figures)

BASED ON 1907'S SURVEY.

District and natural divisions here enumerated.	District for natural divisions.			Continuum divisions as provisions.			Other parts of provisions.			Continuum parts of other provisions, etc.			Non-continuum parts of other provisions, etc.			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ARUN	6,775	3,326	3,449	—	—	—	—	—	—	36	34	42	123	636	366	41	36	36
BRANGLAPUR TALUK	2,497	1,266	1,231	13	7	6	0	0	0	36	33	—	366	133	138	41	37	4
Gadgaon	478	243	235	—	—	—	—	—	—	36	34	—	37	36	36	—	—	—
Karnap	666	317	349	—	—	—	1	—	—	—	—	—	36	13	3	0	0	0
Durnag	366	171	195	34	0	—	—	1	—	—	—	—	36	36	36	34	0	—
Karnap	366	171	195	—	—	—	—	—	—	—	—	—	36	13	13	0	1	—
Pillang	366	366	364	17	36	—	—	—	—	—	—	—	366	34	32	—	0	1
Lakshman	478	243	235	36	—	—	—	4	1	—	—	—	173	34	13	36	7	1
BRUN TALUK	2,775	1,366	1,409	—	—	—	—	—	—	36	34	36	367	133	134	0	0	—
Carnap (including North Carnap).	366	171	195	37	36	0	—	—	—	—	—	—	36	44	36	1	1	—
Bydai	2,409	1,195	1,214	—	—	—	—	—	—	36	37	36	13	36	36	1	1	—
WILIA	—	—	—	13	7	—	—	—	—	—	—	—	—	—	—	—	—	—
Gard Killa	146	74	72	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—
Khand and Jetha, etc.	366	366	364	—	—	—	—	—	—	—	—	—	4	3	1	0	—	—
North Carnap	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
South Killa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
North Killa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mandap	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Laksh Killa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Bydai Killa and North Killa.

SUBSIDIARY TABLE II
Emigration (total figures)

BASED ON 1907'S SURVEY.

District and natural divisions here enumerated.	District for natural divisions.			Continuum divisions as provisions.			Other parts of provisions.			Continuum parts of other provisions, etc.			Non-continuum parts of other provisions, etc.			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ARUN	6,775	3,326	3,449	—	—	—	—	—	—	36	34	42	123	636	366	41	36	36
BRANGLAPUR TALUK	2,497	1,266	1,231	13	7	6	0	0	0	36	33	—	366	133	138	41	37	4
Gadgaon	478	243	235	—	—	—	—	—	—	36	34	—	37	36	36	—	—	—
Karnap	666	317	349	—	—	—	1	—	—	—	—	—	36	13	3	0	0	0
Durnag	366	171	195	34	0	—	—	1	—	—	—	—	36	36	36	34	0	—
Karnap	366	171	195	—	—	—	—	—	—	—	—	—	36	13	13	0	1	—
Pillang	366	366	364	17	36	—	—	—	—	—	—	—	366	34	32	—	0	1
Lakshman	478	243	235	36	—	—	—	4	1	—	—	—	173	34	13	36	7	1
BRUN TALUK	2,775	1,366	1,409	—	—	—	—	—	—	36	34	36	367	133	134	0	0	—
Carnap (including North Carnap).	366	171	195	37	36	0	—	—	—	—	—	—	36	44	36	1	1	—
Bydai	2,409	1,195	1,214	—	—	—	—	—	—	36	37	36	13	36	36	1	1	—
WILIA	—	—	—	13	7	—	—	—	—	—	—	—	—	—	—	—	—	—
Gard Killa	146	74	72	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Khand and Jetha, etc.	366	366	364	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
North Carnap	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
South Killa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mandap	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Laksh Killa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Bydai Killa and North Killa.

SUBSIDIARY TABLE V

Migration between the Provinces and other part of India

PART I.

Provinces or States.	Immigrants to Assam.			Emigrants from Assam.			Excess () or deficiency (—) of immigrants over emigration.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
TOTAL	821,178	120,799	69,300	13,150	11,217	17,878	721,823	698,622
Assam-Mizoram	44	18	—18	—	18	—	—	176
Assam and Nisabari	4	—	—	18	—	—	—124	—
Dalochin	897	888	—408	34	—	—	137	—
Bengal	193,871	122,877	61,178	67,219	68,198	18,915	126,661	84,476
Bihar and Orissa	398,837	398,654	18,731	6,382	4	8,388	392,451	390,223
Bombay	2,793	1,430	1,143	12	34	22	2,438	1,388
Burma	2,793	1,430	—433	2,353	1,623	1,380	—931	+14
Central India Agency	7,154	13,151	—8,067	5	—	—	+7,146	12,151
Central Provinces and Berar	77,671	74,782	+2,889	191	197	—6	75,808	+74,890
Cooch	—	—	—	—	1	—	—	—
Hyderabad State	119	151	—32	—	—	—	—	116
Kashmir State	10	68	—58	—	—	—	—	—
Madrass (including Cochin and Travancore)	24,836	21,871	12,868	364	128	+48	+24,472	+21,743
Mysore State	141	79	—62	66	—	—	+75	—
North-West Frontier Province	362	—	—	21	—	—	341	—
Punjab	2,793	—	—	178	—	—	2,615	—
Rajasthan Agency	11,629	9,236	2,394	111	8	103	11,518	9,228
Sikkim	22	4	—18	1	—	—	21	—
United Provinces of Agra and Oudh	80,223	108,900	—18,677	1,233	338	895	+79,010	+108,562
French and Portuguese Settlements	38	3	—35	—	—	—	—	—
India, unspecified	71	166	—95	—	—	—	—	—

PART II.

Provinces or States.	Immigrants to Assam in 1911.			Emigrants from Assam in 1911.			Excess () or deficiency (—) of immigrants over emigration, 1911.		
	(1) Total.	(2) British territory.	(3) Non-British States.	(1) Total.	(2) British territory.	(3) Non-British States.	(1) Total.	(2) British territory.	(3) Non-British States.
1	2	3	4	5	6	7	8	9	10
TOTAL	821,178	698,061	1,037	70,823	10,400	2,007	+750,358	787,666	—860
BURMA TERRITORY	707,210	700,067	1,832	48,060	48,400	2,004	+749,150	749,801	—752
Assam-Mizoram	44	18	—	—	18	—	—	—	—
Assam and Nisabari	4	—	—	18	—	—	—	—	—
(Part Burm.)	—	—	—	—	—	—	—	—	—
Dalochin (administered territories).	139	139	—	10	10	—	129	+129	—
Bengal	193,871	191,811	880	66,476	36,206	114	+127,401	+126,606	796
Bihar and Orissa	398,837	397,981	856	4,332	6,382	20	394,505	+394,281	224
Bombay (including Aden)	2,793	2,411	382	143	146	34	2,650	2,650	—
Burma	2,793	2,793	—	2,313	1,123	2,118	—	—	—
Central Provinces and Berar	77,671	75,671	2,000	184	184	—	+75,487	75,487	—
Cooch	—	—	—	—	—	—	—	—	—
Madrass (including Travancore)	24,836	24,836	—	364	364	—	24,472	24,472	—
Kashmir State	10	10	—	—	—	—	—	—	—
North-West Frontier Province (British and administered territories).	362	362	—	21	21	—	341	341	—
Punjab	2,793	2,793	—	178	178	—	2,615	2,615	—
United Provinces of Agra and Oudh	80,223	77,823	2,400	1,233	1,233	—	79,010	79,010	—
FRANCE TERRITORY	33,768	33,768	—	21,153	21,000	153	+12,615	12,615	—
Baluchistan Agency Tracts	17	17	—	—	—	—	—	—	—
Central States	1,963	1,963	—	8,776	20,713	197	—18,750	—18,750	—
Liberal and Orissa States	6,166	6,166	—	27	27	—	6,139	6,139	—
Bombay States	1,779	1,779	—	—	—	—	—	—	—
Central India Agency	1,384	1,384	—	—	—	—	—	—	—
Central Provinces States	6,159	6,159	—	—	—	—	—	—	—
Hyderabad State	11	11	—	—	—	—	—	—	—
Kashmir State	10	10	—	—	—	—	—	—	—
Liberal States (including Cochin and Travancore)	23	23	—	—	—	—	—	—	—
Mysore State	141	141	—	66	66	—	75	75	—
North-West Frontier Province (Agency and administered territories)	362	362	—	21	21	—	341	341	—
Punjab	2,793	2,793	—	178	178	—	2,615	2,615	—
Rajasthan Agency	11,629	11,629	—	111	111	—	11,518	11,518	—
Sikkim	22	22	—	1	1	—	21	21	—
United Provinces States	117	117	—	1	1	—	116	116	—
FRANCE TERRITORY	33,768	33,768	—	21,153	21,000	153	+12,615	12,615	—
FRANCE TERRITORY	33,768	33,768	—	21,153	21,000	153	+12,615	12,615	—

CHAPTER IV.

RELIGION

42 This chapter is divided into two parts, of which the first deals with the statistics, and the second contains some general information regarding Hindus, which is intended to be an addition to that given in the last Census Report

Introductory

The statistics are contained in Imperial Tables VI, XVII, and XVIII, of which the first shows all the religions by districts, and the latter two deal with Christians only, Table XVII containing the territorial distribution of the Christian population by sect and race, and Table XVIII showing non-Indian Christians by race and age. Besides these, there are six subsidiary tables attached to this chapter, showing (I) the general distribution of the population by religion, (II) the distribution by districts of the main religions, (III) the number and variations of Christians, (IV) the actual numbers of the races and sects of Christians, (V) the distribution of Christians, (a) races by sect, (b) sects by race, and (VI) the religions of the urban and the rural population.

No attempt was made to alter the returns in the census schedules, the number of the adherents of each religion as given, therefore, by the people themselves is shown in the margin. More than half are Hindus, a little more than a quarter are Muhammadans, and less than one-fifth are Animists. As there will be something more to say about Hindus than about the others, I propose to leave them until the

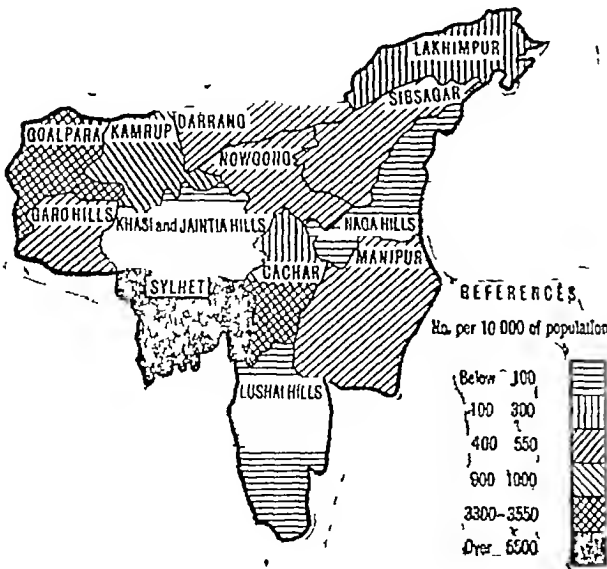
Hindu	3,838,769
Brahmo	428
Sikh	757
Jain	2,508
Buddhist	10,513
Musliman	1,901,032
Christian	66,662
Animist	1,239,280
Minor	8
Total	7,059,857

last and to treat the rest in the order of their numerical importance

43 Muhammadans constitute more than half the population of the Surma Valley, about one-ninth of the Brahmaputra Valley, and are a negligible quantity in the Hills. This distribution is due to historical causes, Sylhet was conquered by the Muhammadans in the fourteenth

Muhammadans

ASSAM — MUHAMMADANS



century and the people took to the religion of their rulers just as did their neighbours in the east of Bengal. The colonisation of Cachar by the overflow from Sylhet accounts for the large number of Muhammadans in that district. In the Brahmaputra Valley the Muhammadan population is mainly descended from the survivors of the army of Taimur, who invaded Assam in the thirteenth century, but in the towns includes also a considerable number of Dacca shopkeepers. It is only in Goalpara, which borders on the Muhammadan districts of Rangpur and Mymensingh in Bengal, that the followers of the Prophet are found in any considerable number, this

fact is mainly due to immigration from over the border. In the whole province Muhammadans have increased by 20.2 per cent since 1901, the contribution of the Brahmaputra Valley being no less than 42.8, while that of the Surma Valley is 16.3. The former rapid rate is due to the large immigration of Muhammadans

from Bengal to Goulpara the latter rate is higher than the rate of increase amongst the general population which is 10·77 and is due to the fact that the Muhammadans are more prolific than their neighbours because of their partaking of more sustaining food and their freedom from prejudice on the question of the marriage of widows. It is doubtful if any appreciable part of the increase is due to conversions. The reasons given for the distribution and the progress in growth of the Muhammadan community were treated so fully in the last Census Report that it is unnecessary to refer to them in greater detail. It may be noted that the large immigration which the province owes to the tea industry does not affect the increase of Muhammadans, who are rarely found as coolies on tea estates and in the upper Brahmaputra districts, which owe so much to immigration are doing little more than holding their own in Lakhimpur their percentage of the total population has actually declined, though their absolute numbers show an increase.

44 Those who had no recognised religion were shown in column of the schedule for religion under the name of their tribe. Large numbers of such people have already been converted to Hinduism and many of them now are so near the border line that it is difficult to say what they are. The questions as to who were Hindus and who were not was raised in 1910 by a circular of the Census Commissioner and was publicly discussed in the newspapers the general effect of this was that Charge Superintendents, at least, were enlightened as to the points in dispute and, when the discussion was ended by the announcement that it had never been intended to class religions otherwise than as they were returned by the people themselves, the result on the whole was that there was a greater tendency to be accurate and in fact to carry out the orders as they were originally issued.

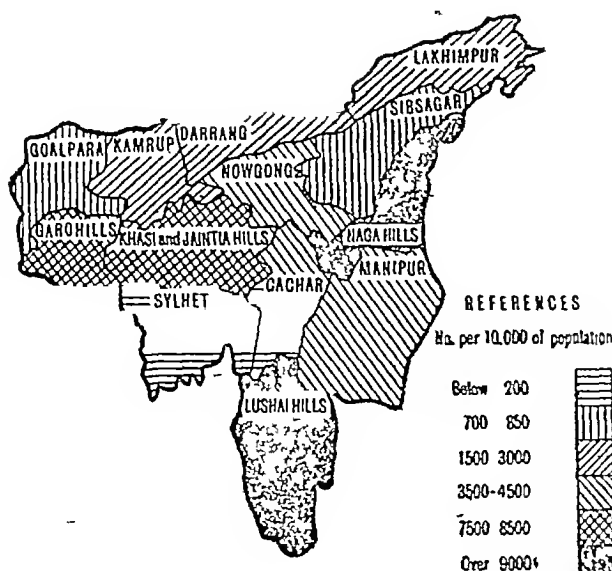
The basis of the form of belief known as Animism is four Animism has been described as—

In some sort the philosophy of the uncivilised man in virtue of which he constructs for himself a picture of the world so far as has an interest in it. It is occupied with the soul of the living man as well as with the souls of living creatures, organisms and even lifeless objects to which it likewise ascribes soul or to speak more correctly soul-stuff. This soul-stuff becomes the object of worship. From a universal soul, an indestructable store of life living souls flow to men, animals, plants, metals, instruments, houses, etc. Whatever participates in this life-stuff is valuable and desirable. The question for the Animist is how to place his own soul in relation to the souls surrounding him and to their powers, which are partly injurious and partly useful, with as little danger to himself and as much advantage to himself as possible. What must I do to protect and to enrich my soul? That is the critical question of the Animistic catechism. Animism is the key to an understanding of ancestor worship and of all that is commonly called heathen superstition. The worship of spirits is based on the basis of Animism and has to do with demons and ancestors, for the spirits of the dead in their malicious doings are scarcely distinguishable from the demons. Earth, air and water are supposed to be peopled with spirits. They are most numerous in the forest and in the waste hills, where they lie in wait for the living and afflict them with disease and madness or drag them wa to an awful death. They prow round the houses at night, they pry through the crevices of the partitions, or come into the house in the form of some man or beast. The number of dangerous spirits to which human misery is traced back is legion. Warneck's *The Life of Forests of the G. and* pp. 42, 63, 65.

The propitiation of these evil spirits practically forms the whole religion of the primitive man. He has, it is true vague ideas of the existence of a good natured deity but unfortunately the latter either has no power or does not care to restrain the mischief of the spirits and consequently receives no prayers or worship. The actual details of the belief of the Animists of this province are contained in the series of ethnological monographs on different tribes which have been published by the orders of Government under the general control of Lieutenant-Colonel Gordon C.S.I., Superintendent of Ethnography consequently it is unnecessary for me to discuss them further.

45 As might be expected, Animists are found mainly in the Hills, where they constitute over two-thirds of the population they also exist along the edges of the Brahmaputra Valley, where their number is not very much less than that found in the Hills and is equivalent to over 17 per cent of the inhabitants. In the Surma Valley they are insignificant and are slightly more numerous in the plains of Cachar than in Sylhet. In the Naga and Lushai Hills over nine-tenths of the people still cling to their primitive ideas, and even in the Khasi and Jaintia Hills, where Christianity has made such strides, over four-fifths of the people are still unconverted. In North Cachar and Manipur Animists constitute less than half the population owing to the

ASSAM — ANIMISTS



spread of Hinduism

Since the last census Animists have increased in the province by 16 per cent or nearly one per cent more than the growth of the general population, the rates of increase in the Brahmaputra Valley and the Hills are almost equal, but there has been a decline of nearly one-fifth in the Surma Valley. The increase in the Brahmaputra Valley is slightly above that of the general population and has been gained to a certain extent by immigration, but more by greater accuracy in the record of religions. In Darrang the number of Animists has grown by 38 per cent, in Sibsagar by nearly 42 per cent and in Lakhimpur by nearly 327 per cent, in Nowgong, where there is not much immigration, Animists are now over 35 per cent more numerous than they were 10 years ago, though the general population grew by only 16 per cent, in Kamrup, however, though the growth in the total population was over 13 per cent, Animists have increased by less than 12 per cent and the difference is probably due to conversions to Hinduism. There is an extraordinary decrease in Goalpara where there are only 47,339 Animists against 1,56,618 at the last census, and the proportion per 10,000 of the population has fallen from 2,719 to 788, this decrease is due to the conversion by one Sib Narayan Swami* of large numbers of Meches to what they style the Brahma religion, which has nothing to do with Brahmo Somaj, but apparently purports to be a form of the Vedic Hinduism. In all the hill districts except North Cachar and Manipur the proportion of Animists has declined. In North Cachar the presence of large numbers of Pathans on railway construction gave a temporary importance to the Muhammadan population in 1901, and the slight proportional increase in Manipur is due to a more accurate census in the hills of the State. The population of the Hills has grown by 18.5 per cent, but the increase in Animists is only 17.6 the spread of Christianity is responsible for a great part of the difference.

46 Though the rate of growth of Christianity since 1901 is less than that at the last two censuses, it is no less than 85 per cent and there

Christians

are now over eight times the number of Christians that there were thirty years ago. Success is usually obtained amongst Animistic tribes who have not yet felt the attraction of Hinduism. The percentage of increase in the Brahmaputra Valley is nearly 70, in the Surma Valley 54.6, and in the Hills 96.2. The community is strongest in the latter division, where there are 423 Christians in every 10,000 of the population and is lowest in the Surma Valley, where the proportion is only 9, while in the Brahmaputra Valley it is 68. In the province as a whole the number per 10,000 is only 94 against 59 in 1901 and 31 in 1891. Subsidiary Table III gives the actual number in each district and the variations since 1881. A little less than half the total number is confined to the Khasi and Jaintia Hills, where there are now 31,257 Christians. In the Hills as a whole there are twice as many as there are in the Brahmaputra Valley, and the number in the Surma Valley is insignificant.

* He was an up-country Brahmin who preached a form of Vedic Hinduism in many parts of India and in his later days in Calcutta. He was received with favour by the Raybansis zemindar of Goalpara and through them about ten years ago he got into touch with the Meches.

The greatest increase was in the Lushai Hills, where there are now 2,401 against 45 ten years ago, and the next in the Naga Hills, which now contain 3,308 in the Khasi and Jaintia Hills the increase has been over 80 per cent. in spite of the previous large number and in the Garo Hills the number has nearly doubled. In the Brahmaputra Valley the only districts with over 5,000 Christians are Sibesar and Goalpara, where the rates of increase are 117 and 50 per cent. respectively the lowest percentage was nearly 41 in Nowgong. In Sylhet, though the total is small the number of Christians doubled since 1931. These figures show wonderful progress.

47. Subsidiary Table IV shows the actual numbers of Christians by sect and race which are distributed per mille in Subsidiary Table V. The largest sect is the Presbyterian, which is represented by the Welsh Calvinistic Methodist mission of the Khasi and Jaintia Hills, and the next the Baptist these two communities include between them four fifths of the Christians of the province the Anglican Communion, the Lutherans, and the Roman Catholics practically make up the remainder. Two-thirds of the Europeans are members of the Anglican Communion and Anglo-Indians are fairly divided between that and Roman Catholicism, but there is little doubt that numbers of Anglo-Indians returned themselves as Europeans in spite of the abolition of the name of Eurasian. The distribution of Europeans by sect is very similar to that at the last census, but the number of Anglo-Indians has increased, especially the Roman Catholics. Indian Christians constitute 959 to every 1,000 and nearly half of them are Presbyterians and over one-third are Baptists, so that, practically speaking, the remaining sects are not worth much consideration. It may however be noted that out of every 1,000 Indian Christians 59 are Lutherans, 53 are Anglicans, and 39 are Roman Catholics.

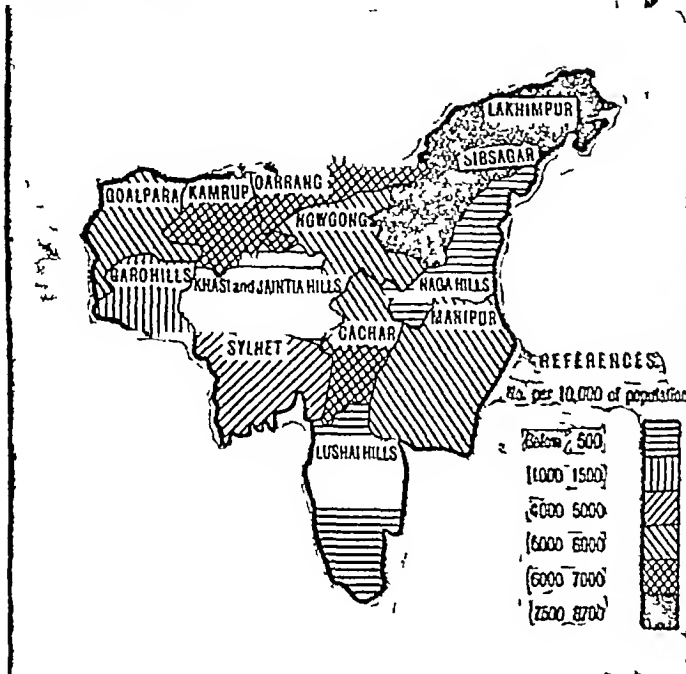
48. The most successful Christian mission is that of the Welsh Calvinistic Methodists, which has its headquarters in the Khasi and Jaintia Hills, and small branches in the Lushai Hills, Cachar and Sylhet, where its efforts are mainly confined to the Namasrudra caste. The next in importance is the American Baptist mission, which works in all the districts of the Brahmaputra Valley except Darrang in the Naga Hills, Garo Hills, Khasi Hills, and Manipur. The German Evangelical Lutheran (Goswami) mission has branches in Kamrup, Sibesar and Lakhimpur. The Society for Propagation of the Gospel works in Cachar, Darrang and Sibesar. Roman Catholics have missions in Sylhet, Khul and Jaintia Hill, Kamrup and Lakhimpur. Besides the above, there are the following in individual districts—Free Church of Scotland Santhal Mission and American Presbyterians in Sylhet, Church of God (American) Mission in the Khasi Hill, the Baptist Missionary Society and the Laker Pioneer Congregationalist Mission in the Lushai Hills, the Indian Home Mission to the Santhals (Lutheran Church of Denmark) in Goalpara, the Church Missionary Society and Canadian Independent Baptist Mission in Lakhimpur. Briefly in the hills these missions work amongst the Animistic tribes and in the plains are mostly concerned with the aboriginal upstarters to the tea gardens. In the Brahmaputra Valley efforts are made to attract the local Animists also, e.g. the Mikirs of Nowgong the Kacharis of Darrang and the Rabhas of Goalpara, but without any great success at present, except perhaps amongst the Mikirs. The fact that large numbers of tea coolies come from Chota Nagpur where there is much missionary enterprise, is probably one reason for the general direction of the work in the plains for example, the German Lutheran Mission came from Chota Nagpur to look after its emigrant converts. Converts usually consist of isolated individuals. No material inducements are offered and the main desire of the Animist seems to be freedom from the terrors amidst which they live but there is no doubt that they are influenced by the care and attention which the Christians receive from the missionaries and by the education which is imparted in mission schools. The most striking example of the spread of education is in the Khasi and Jaintia Hills where it is not too much to say that the Welsh Mission has revolutionised the district and in the hill districts generally a good deal of education is done. In the plains schools are too common to be a source of attraction and work is mainly confined to preaching and visiting.

49. As the numbers are small I place together Brahmins, Sikhs, Jains and Budhists. The Brahmins are strongest in the Khasi and Jaintia Hills, where no doubt the presence of the Government offices contributes largely to their increase from 53 to 100. Indeed their number in the hill districts except this and Goalpara, where there has been a small increase, is only a very slight one. The educated classes of the Brahmo Samaj and the Sikhs are a small percentage of the population from enquiries that greater loyalty in caste

matters has weakened the tendency to desert orthodoxy. Sikhs are still most numerous in Nowgong, where they are mostly employed on the railway at Lumding. The Marwaris, who have the monopoly of trade in the Brahmaputra Valley, are responsible for the fact that over four-fifths of the Jains are found there. Over half of the Buddhists were censused in Lakhimpur and about one-fifth in Sibsagar; in both districts they are old Burmese immigrants, who live near the frontier. In the rest of the Brahmaputra Valley they are Bhutia traders who had not returned to the hills before the census day - their number elsewhere is negligible.

50 I have left Hindus to the last, though they are the largest community in the province, for the reason given at the beginning of this chapter. They form over 70 per cent of the population of the Brahmaputra Valley, 47 per cent of that of the Surma Valley, and one-quarter of that of the Hills. The difference between the two valleys is due to the former conversion of the greater part of the people of the Surma Valley to Muhammadanism. In the Hills more than half the population are Hindus in North Cachar and Manipur, but in the other districts their numbers are small. The number of Hindus has grown by 11.9 per cent since 1901 or 3.3 per cent less than that of the general population, and they have fallen back in comparison with Muhammadans, Animists, and Christians. In the province as a whole there are now 54 Hindus to 27 Muhammadans, while 10 years ago there were 56 Hindus to 26 Muhammadans, the causes of

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the relatively greater progress amongst the latter have been referred to above. In the Brahmaputra Valley and in the Hills the rate of increase, though about 3 per cent less than that of the population as a whole, is nearly 16 per cent, but in the Surma Valley it is only 5.7 per cent, as it was in 1901. Turning to individual districts, we see that in every district of the Brahmaputra Valley except Goalpara the proportion of Hindus has fallen owing to the increase of Animists and, to a small extent, of Muhammadans. The figures of Goalpara have been explained above in connection with the decrease of Animists in that district. The same phenomenon appears in the Surma Valley, where it is due entirely to the expansion of the Muhammadans. In the Hills the proportion of Hindus has grown in the Garo Hills, which contains two plains mauzas, and in the Khasi and Jaintia Hills, where the presence in Shillong of Government clerks is the main cause, but has fallen in all the other districts. The decrease is due to adventitious causes in North Cachar, where the building of the railway attracted outsiders in 1901, and to a certain extent in the Naga Hills, where the military strength has been reduced, but there has also been a development of Christianity. In Manipur the more accurate census of the hilly tracts has increased the proportion of Animists, and in the Lushai Hills conversions to Christianity have brought down the proportion of Hindus.

51 The circular of the Census Commissioner referred to above raised the question of the criterion by which a Hindu is identified as such. The opinions received were so divergent even regarding the ideas connoted by the word 'Hindu' that a discussion of them would be to little purpose. Sir Alfred Lyall in delivering the Rede Lecture at Cambridge in 1891 said —

If I were asked for a definition of Hinduism, I could give no precise answer, I could not define it concisely by giving its central doctrines and its essential articles of faith, as I might do in describing one of the great historical religions. For the word Hindu is not exclusively a religious denomination, it denotes also a country, and to a certain degree a race. When we speak of a

Christian, a Mahomedan, or a Buddhist, we mean a particular religious community in the widest sense without distinction of race or place. When we talk of a Roman or Persian, we indicate country or parentage without distinction of creed. But when a man tells me that he is a Hindu, I know that he means all three things together—Religion, Parentage and Country. I can be almost sure that he is an inhabitant of India, I know that he is an Indian by birth and descent; and as to his religion, the word Hindu though it is rather indefinite, undoubtedly places him within one of the many groups or castes that follow the ordinances and worship the gods who are recognised by the Brahmans.

The essential point of this description lies in the last few lines in order however to show how widely it may be interpreted, enquiries were made as to what castes and tribes returned as Hindus and contributing more than 1 per mille of population do not conform to certain standards or are subject to certain restrictions. It is probable that the list is not exhaustive, but so far as it goes, it will afford material for such conclusions as the reader may care to make—

I. Castes which deny the supremacy of the Brahmans.	1. Jugi	91 133	In Sarma Valley only
	2. Baishnab or Bahagi	11 344	Sangjogi sect; number unknown.
	3. Matak ...	9 24	
	4. Mahapurusha	500 000	In theory, but not now apparently in practice, a sect numbering probably 500,000.
II. Castes which do not receive the <i>mantra</i> from Brahman or other recognised Hind <i>gurus</i>	5. Ratilhon	..	A sect number unknown.
	1. Muehi	.. 13,044	
	Chamar	.. 54 234	
III. Castes which are not served by good Brahmans & family priests.	I. In the Sarma Valley— all except Brahmans, Khatris, Vaidyas, Kayasthas, Sodras, and the Navams.		1 030 312
	II. In the Brahmans Valley—		
	1. Ahom	..	197,240
	2. Bora	..	21 40
	3. Brittil Baniya	..	9,050
	4. Cheta	..	95,238
	5. Hira	..	16,513
	6. Jugi	..	77 880
	7. Keot	..	45 000
			Only the Jallia section of the Keot caste: number estimated.
	8. Koeh (Saro)	..	50,000
			Number estimated.
	9. Nadiyal	..	63 323
	10. Namarodra	..	10 706
	11. P. Jhalai	..	181 619
	12. Saba	..	17 114
	13. Saradua	..	12, 2
	1. Jugi	..	169 037
	2. Matak	..	9,212
	3. Brittil Baniya	..	9 0 1
	4. Muehi	..	12,611
	5. Chamar	..	51,234
IV. Castes which have no Brahman priests tall.	1. Jugi	..	169 037
	2. Matak	..	9,212
	3. Brittil Baniya	..	9 0 1
	4. Muehi	..	12,611
	5. Chamar	..	51,234

VI Castes which cause pollution by touch	1 Muchi	18,644	
	2 Chamar	54,234	
	3 Dhoba	33,855	
	4 Dom	29,456	
VII Castes which bury their dead	1 Jugi	150,000	In Brahmaputra Valley
	2 Bairagi	11,344	only the Kanikuria Jogis
	3 Chamar	54,234	number estimated

In the Brahmaputra Valley it is hard to say when the new converts definitely become Hindus, especially as many of them cling to their old habits of eating and drinking. I remember meeting some Miris in the east of Darrang, who told me that they continued to eat fowls and to drink liquor, though they had come under the tutelage of a Gossain, but were careful to avoid these infingements of his precepts in his presence. When I questioned them as to why they became *bhakats* of a Hindu Gossain if they did not obey him in matters of food and drink, they said that they were strangers in a strange land, and unless they made some arrangement with the gods of the place or their representative, there was no knowing what evils might befall them. Hence they placed themselves under the care of the Gossain and paid him his annual fee in order to be on the safe side. No doubt in a few generations these people will have attained recognition as orthodox Hindus, but it is impossible to define the border line which they must cross. Amongst such people as these the missionary efforts of the Vaishnava Gossains of the Brahmaputra Valley have been very successful, but this subject has been treated so fully in the Census Reports of 1891 and 1901 that it is unnecessary to do more than mention it here.

52 One point in connection with the Vaishnavism of Assam is worth considering, *i.e.*, whether Sankar Deb, its founder, drew inspiration from Chaitanya, the great reformer of Bengal, as is stated in the last two Census Reports of Assam. The Society for the Improvement of the Assamese Language, Gauhati, has taken up the question and strongly objects to the accounts hitherto given. It claims that Sankar Deb was antecedent to Chaitanya in his birth and reforms. The four extant biographies of Sankar Deb place his birth in the year 1371 Sâk (1449 A. D.), whereas Chaitanya was born in 1407 Sâk and was 36 years younger. But as Sankar Deb is said to have lived 120 years, it has been assumed that either the date of his birth or that of his death is wrong. It is claimed that there is evidence that Sankar Deb began preaching first. It is stated by Gunabhiram that the Baro Bhuiyas under Sankar Deb were subdued by the Ahoms in 1427 Sâk, though Tamuli Phukan omits to mention Sankar Deb in this connection. The accuracy of the latter's dates is apparently beyond dispute, and his omission of the name of Sankar Deb is attributed to the fact that he was a Sâkta and consequently refused to consider a Sudra like Sankar Deb a great man. There is little doubt that the Brahman influence, which soon divided the Vaishnavas of the Brahmaputra Valley into Bâmunîas and Mahâpurushîas, embittered the former, and it is not impossible that Tamuli Phukan's omission of the name of Sankar Deb was due to prejudice. If we accept the date 1427, we must conclude that Sankar Deb was actually preaching at a time when Chaitanya was only 20 years of age and had not yet received his call. The biographies of Sankar Deb state that he was educated in Assam in the *tal* of Pandit Mahendra Kandali, and that he went on pilgrimage only twice in his life, first when he was forty and lastly when he was eighty years old. At the time of his first pilgrimage Chaitanya was only four years old, if we accept the date of Sankar Deb's birth. Neither of the reformers mention the other in his writings, and it is improbable that Sankar Deb would have omitted the name of Chaitanya, if the latter had been his *guru*. The above are the external grounds advanced by the Mahâpurushîas. The internal evidence furnished by the difference in the teachings of the two reformers is stronger. Sankar Deb worshipped Vishnu alone, while Chaitanya worshipped Radha and Krishna. The exclusion of the female energy from the creed of the former is a most important distinction. Moreover, Sankar Deb excluded females entirely, while Chaitanya admitted them as disciples. Lastly, there is a separate sect of Chaitanya Panthis in Assam. All this evidence, it is claimed, points to the inference that Sankar Deb was independent of Chaitanya and was not influenced by him. The present-view to the contrary is not a recent one, but apparently arose soon after Sankar Deb's death perhaps owing to the quarrel between the Brahmans and the

Maháparashíśa, which is still in evidence. It is not unnatural that the Bamanias should be reluctant to accept the claim that a Sudra was their founder but on the whole they are probably correct in their attitude.

63. Brahmins and Vaidya, who wear the sacred thread should strictly perform *sandhya* i.e. recite prayers three times a day at dawn, after bathing at noon and at sunset, but usually the morning and the noon *sandhyas* are done together before the morning meal at the same time a libation of water is poured out in honour of deceased ancestors (*tarpan*) and the family idols are worshipped in the house. If the head of the Brahmin household cannot or as in the case of some advanced persons, will not do this himself he must have the ceremonies performed by another Brahmin. If the full *sandhya* is not performed, the saying of *Gayatri* a part thereof, is essential and is done by most Brahmins. Members of other high castes may possess family idols, provided that their worship is performed by a Brahmin, but only rich people can entertain such priests. What idols are kept in the house depends on the sect of the householder. *Salagram* stones are common to all, but a Sakta will keep an image of Durga, a Saiva an image or *lingam* of Siva, and a Vaishnava images of Radha and Krishna. In the Brahmaputra Valley most people do not keep any idol. One correspondent writes that in Sylhet non Brahmin gentlemen of mature years are reluctant to go to sleep without reciting at least once the *mantra* received from their guru. Instead of the *sandhya*, etc. non Brahmin Vaishnavas often chant hymns three times a day especially in the Brahmaputra Valley. Tending the *tulsi* plant is said to be an universal daily custom among the higher castes in Sylhet and Cachar but in the Brahmaputra Valley it is usually in the month of Kartik only that lamps are lit before it. Lower castes have no daily worship. In the Brahmaputra Valley there is a public *Namghar* or house of prayer either in every village or reserved for two or three villages. It should not be confounded with the family *Thakurghar* or *Gossainghar* where the household idols are kept. Though the *Namghar* is public, Doms and Harijs are not admitted at all and they as well as Ahoms, Borias, Chutias, Jugis, and Nats, who are not altogether prohibited from entrance, have usually separate *Namghars* of their own. The villagers assemble for prayer at the great festivals and on the appearance of epidemics.

The principal periodic festivals beginning from Baisakh, the first month of the Hindu year are as follows—

- (1) *Rath Jatra* in honour of Jagannath in the month of Ashv (2) *Jhulan Jatra* in Srahan and (3) *Jannantani* in Bhadra, both in honour of Krishna (4) *Durga Puja* and (6) *Lakshmi Puja* in Asvin or Kartik, (6) *Kali Puja* and (7) *Jagaddhatrī Puja* in honour of Durga and (8) *Rath Jatra* in honour of Krishna in Kartik (9) *Pous Sankranti* or *Magh Bihu* in Iau, (10) *Saroseati Puja* in Magh, (11) *Sibatrī* and (12) *Dol Jatra* in honour of Krishna in Falgun and (13) *Chait Sankranti* or *Baishag Bihu* on the last day of the year

Brahmin priests alone can officiate at these periodic *pujas* which are usually celebrated in the houses of well-to-do Brahmins or high caste Suktas, but the poorer classes often combine to hold a joint worship. It is impossible in the space at my disposal to discuss the ceremonies customary on these occasions, but in the next paragraph is given an account of three *Bihus* of the Brahmaputra Valley.

In times of need special ceremonies are performed. Kali is generally worshipped on the appearance of cholera. Suktas in an outbreak of small pox. Narayan in times of drought. Kupashī Brat in more barrenness. Amongst the lower Avaras castes in cases of sickness, and among ghosts, which are known as *Baradacharis* and are supposed to live in trees, are propitiated by offering of flowers, eggs, rice flour, betel nuts, and panchas. The ceremony usually takes place at night and includes the lighting of a lamp fed with mustard oil. In the Brahmaputra Valley the most common ceremony is the singing of hymns (*stogas*) and the reading of sacred books (*Atiśaśa*). To gain any desired object or to overcome danger there is a special form of *puja* on call *Jatraśa* or *Tatśaśa* in which Vishnu only is worshipped at the ceremony after the singing of hymns a paste made of rice flour mixed with panchas, ghee, gur, honey and milk is offered to Vishnu and is then distributed as *prasada* with reverence by the assembled people.

Male animal sacrifices are offered to a number of deities, especially goats are slain in honour of Vishnu and Siva who also receives rams. Kali, Durga and Manicha receive goats, buffaloes, peacocks, ducks, rams and sometimes tortoises. The animals are

before being sacrificed. Near Bhummigum hill outside Tezpur there is a place called *Mani-ka Dehuti*, where human sacrifices took place in the old times. It is said that young cowherds used to offer a grasshopper to the gods there every day, using two blades of *bar-na* grass to perform the ceremony. The grasshopper was provided by each of the boys in turn, but one day some cowherds decided that the boy who failed to procure it should offer a human sacrifice. If instead he was there and then sacrificed with the *bar-na* grass, his territory was annexed in 1835 on account of his complicity in the crime. In the case of some British subjects who were slain as offerings.

In the Brahmaputra Valley there is no exception to the rule that in the worship of the gods the priest must be a Brahmin. Grahapris or Grahaks officiate when the gods are worshipped.

In the worship of the gods the form of worship is usually the singing of hymns, at which an ordinary caste man can recite and perform. In the Surma Valley Jungs have their own priests. In the case of the Niamis, amongst the Niamis is a specially named member of the caste often called *Ung*. In both valleys there are degraded Brahmins who officiate at the worship of the gods and other domestic ceremonies of the lower castes.

In the Brahmaputra Valley there are three great *Bihu* or rural festivals, the *Bohag Bihu*, *Bhog Bihu* or New Year's Day to celebrate return of summer and the *Magh Bihu* or New Year's Day to celebrate return of winter.

Bohag Bihu is the first day of Assam which signifies the completion of the sowing of the rice. The *Magh Bihu* or harvest festival at the end of the reaping of the rice. It is said to be a day of amusement, the second *kai-gai* or poor, or the third *buru* or full of good cheer. A common feature of all is that on the first day the older people do not eat boiled rice or meat, but live on *chura* (rice), fried powder (rice or meat), or cakes made of rice flour, curds, and oil. But on the night of the day they indulge in large quantities of rich food, including rice, fish, and meat, and hospitality is freely given to friends and guests.

The *Bohag Bihu* begins on the last day of Chaitra and lasts for the first seven days of Baisakh. On the morning of the first day the people smear turmeric and pulse on the heads of the cattle and on their faces and then bathe the cattle in rivers or ponds.

In returning home, the younger people bow before their elders and receive the *pran* for the new year. A Brahmin will then perform *sandhya* and worship the gods. The folk and the others sing hymns in honour of Lord Krishna to the accompaniment of drums and the clapping of hands. After this a meal of curds, *chura*, the dough of the kind of cake most in favour at the *Bahag Bihu* is called the *bara pitha* or *guru pitha*, it is a small round flat cake made of rice flour and oil, fried in mustard oil and it is called *guru pitha* because in the evening the *pitha* or *guru* is fed with it. In the afternoon the young people indulge in sports, which include *guri*, *huda-guri* (which corresponds to the English game of prisoners), ball-games, fighting for coconuts, etc. Brahmin pundits write prayers on the leaves of the tree, asking Mahadev to protect the houses from storms, and these leaves are thrown in the caves. The Acharjis or Grahapris read the new almanac and the *raja* who will be the king, who the *mantri* amongst the gods for the year, and what *prayers* effects thereof, etc. New clothes woven at home are presented by the *raja* to their husbands, brothers, and sons. In the evening all the cattle are given *pran* and are tethered and before the cows a fire is made of paddy husks and some women kindle the smoke is fanned into the cowshed, the fans are washed beforehand and new rags are put into use from the next day, but no one can use them without having fanned the smoke as above. In the night time parties sing hymns recounting the deeds of Krishna as the cowherd of Brindaban and visit the houses of the well-to-do. The songs are accompanied by clapping of hands, drums, and cymbals. This first day is called the *Guru Bihu*, because the cows are anointed and bathed, and the next day is called the *Manuh Bihu*, because friends and relatives are entertained and every day is enjoyed as much as possible. The whole festival generally lasts for seven days and is hence called the *Bohag Sat Bihu*, but in some places it lasts for one month. After the first day youths and maidens dance together in the open fields and courtships begin which often result in runaway marriages and so called *runaway marriages*. The old people amuse themselves with buffalo fights, cock-fighting, and games of dice and cowries. But now-a-days the games of the *Bihu* marriage are less than formerly, in Lower Assam the youths and maidens no longer cock-fight together, though they still do so in Nowgong and Tezpur. In the days of the *Bihu* there used to be bull fights, falconry, contests with swords, spears, and dance to the accompaniment of drums and cymbals.

SUBSIDIARY TABLE III.
Christians, number and variations.

District and Natural Division.	Actual number of Christians in				Variation per cent.			
	1871.	1901.	1901.	1901.	1901-1911.	1879-1901.	1884-1891.	1891-1911.
	1	2	3	4	5	6	7	8
ARSAK — — —	65,861	83,969	18,844	7,180	+ 28.06	+ 113.84	127.71	827.69
BRAMAPUTRA VALLEY — — —	21,272	22,828	6,837	2,143	67.92	+ 82.74	116.73	478.27
Goalpara — — —	2,222	2,626	1,622	312	80.27	114.18	+ 219.12	922.78
Kamrup — — —	2,222	1,679	642	300	71.25	+ 36.91	129.01	+ 272.62
Darrang — — —	1,912	1,726	642	271	+ 40.88	39.86	126.64	619.62
Newang — — —	1,272	802	477	254	131.23	+ 42.20	64.17	446.53
Nilgaon — — —	5,418	2,859	1,263	664	+ 117.23	+ 22.24	66.77	872.88
Lakhimpur — — —	4,798	2,122	1,684	827	22.88	82.77	91.27	422.16
SIKHA VALLEY — — —	2,622	1,961	1,632	1,114	54.53	17.14	29.82	+ 122.96
Cachar plains — — —	1,117	967	869	763	16.71	18.29	2.75	66.91
Sylhet — — —	1,212	711	642	279	102.22	12.79	69.28	+ 229.94
HILLS — — —	42,861	21,742	2,272	2,211	+ 26.21	+ 122.28	202.05	1,627.64
Chir Hills — — —	5,428	2,477	1,184	679	42.12	208.02	79.71	211.79
Khasi and Jaintia Hills — — —	21,227	17,222	7,144	2,767	26.43	+ 122.45	+ 122.96	1,262.62
North Cachar — — —	64	62	1	2	- 22.26	2,700.00	- 80.98	2,366.66
Naga Hills — — —	2,208	681	221	32	426.42	186.17	+ 27.96	12,122.60
Majma — — —	122	42	—	7	122.22	—	—	1,722.71
Lushai Hills — — —	2,461	42	12	1,207.66	208.66	—	—	—

In the calculations for the Province as a whole and for Natural Divisions those areas for which figures are not available have been left out of account.

SUBSIDIARY TABLE IV.
Races and Sects of Christians (actual numbers).

Sect.	European.		Anglo-Indian.		Indian.		Total.		Variation.
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1901.	
	1	2	3	4	5	6	7	8	
Anglican Communion — — —	1,091	404	122	22	1,826	1,772	2,673	2,274	2,264
Protestant (nominations or sects not specified). — — —	8	3	2	1	1,802	691	1,791	—	—
Armenian — — —	1	1	—	—	—	—	2	2	-1
Episcopal — — —	50	22	2	14	11,972	10,216	21,673	16,612	11,624
Congregationalist — — —	12	2	—	—	2	—	22	6	22
Greek — — —	3	—	—	—	—	—	5	2	1
Lutheran — — —	6	7	—	—	1,820	1,804	2,722	1,676	2,274
Methodist — — —	7	4	2	—	22	7	20	19	11
Many Protestant Denominations — — —	—	1	1	—	71	22	162	2,721	-2,171
Free churches — — —	—	22	22	27	1,612	1,672	21,124	16,124	16,722
Quaker — — —	—	—	—	—	—	—	—	2	—
Evangelical — — —	22	22	112	27	1,214	1,122	2,722	1,672	+1,726
Part not returned — — —	11	6	1	—	—	—	24	—	—
Total — — —	21	1	—	—	177	292	672	272	172
Total — — —	1,226	622	272	294	22,726	22,674	62,222	21,222	26,722

Figures in columns 8 represent Protestant sects for Calcutta.

Column 12—{ 1/2 of the variation against Quaker to — 1.
Above is variation against sect not returned to — 12.

CHAPTER V

AGE.

58. In this chapter the treatment of age statistics is limited to considering in a general way the conclusions which may be drawn from them on the subjects of the length of life and fertility of the people and the changes in their age distribution. Age in relation to sex, marriage education and infirmities is discussed in the chapters on these subjects. The statistics we are concerned with are contained in Imperial Table VII there are ten Subsidiary Tables attached to this chapter of which the first six are deduced from the Imperial Table and the remaining four show birth and death rates as recorded.

59. Age statistics are probably the most inaccurate of any in every country in the world, so that the fact that the returns now under discussion are far from correct is a matter of no surprise. There are two kinds of error (1) mere want of accuracy which makes people plump on certain round numbers, especially multiples of ten, and (2) deliberate exaggeration or understatement. The principal examples of the latter are the tendencies to show unmarried females as under fifteen and elderly people and young wives as older than they really are. The first error can be removed by a method of smoothing the principle of which is to find the correct number at any age by adding together the numbers at the ages on either side of it and dividing the total by the number of age periods taken, for example, in smoothing for the accumulations on a multiple of 10 the numbers at the ages from 5 less to 5 more would be added together and the total divided by 11. The second error cannot be easily corrected. It may be stated at once that there is no intention of discussing in this chapter anything but the actual returns the statistics of the main provinces of India are being examined in England by an eminent Actuary whose conclusions may be ready in time to be printed as appendix to this report.

The errors of arithmetical inaccuracy referred to above are very clearly brought out in Subsidiary Table I which shows the unadjusted ages by annual age periods of 100 000 of the population. The first thing to notice is the large number of infants under one year old in comparison with those between one and two. As has been pointed out in previous Census Reports, this is due to the fact that all babies which were still being suckled were regarded by the enumerators as infants—the word prescribed for use in the schedules for babies under one year. Three is a more popular age than any of those preceding it, and five is adopted with avidity though there should be less children at that age than at any previous one. Eight is a good round number that appeals to people and, while nine is unpopular with both sexes, ten is ad opted more by boys than by girls. The latter follow the boys, though to a less extent. In returning twelve and eighteen as their ages, but there are more girls at twenty the next point of accumulation than there are boys. In the next decade the popular ages are 25 and 30 though 23 27 and 29 have a fair show of supporters. In the thirties, 33, and 35 show high numbers. In the forties people seem to go in for general numbers and stick to the beginning and middle of the decade after that the decennial period is mostly returned, though the middle of it is not unpopular and 42 appears more often than 75. The figures for Hindus and Muhammadans follow the same course pretty well, but up to 30 the latter seem to be more inclined to four and eight and less to two than the Hindu and after that they are more inclined to jump on multiples of five or tens this may be due to the fact that they are more backward in intelligence.

The tendency to deliberate misstatement amongst females is shown by the fact that the number of women aged 20—24 in 1911 is about 10 per cent larger than the number aged 15—19 in 1901 while the set between 25 and 29 now are over 27 per cent more numerous than the set between 15 and 19 in 1901 the excess of women between 25 and 30 now over those aged 10—19 24 years ago is 15 per cent. Looking at Subsidiary Table I we find that there are more girls than boys up to 3 years of age but then an 11 year old girl is 10 times as numerous as a girl at 11 the year before and the excess in 1911 continues practically up to 20 for the small number returned at 15 and 19 is a fair sample. At 21 there is a large excess of women which continues at every 5 years up to 29 after which it falls again until we get to 30.

58. The error that results in the age distribution of the province from the extent of immigration to the tea gardens has been referred to in the last two Census Reports and in 1901 was considered to be so great that the statistics of the tea districts were not discussed. In order to ascertain what the effect is likely to be, I have taken Subsagar as a typical tea district and separated the garden figures from those of the district as a whole. It must of course not be forgotten that, as Mr. Grant noted in 1891, the number of ex-coolies who live outside the gardens is also likely to have some effect and it is impossible to obtain separate statistics for such people. It has been pointed out by Sundberg that in almost all countries the number of persons aged 15—50 is uniformly about half the total population, the number per 1,000 varying from 509 in South America to 492 in the Netherlands in twenty instances. Immigration lowers the proportion slightly and immigration raises it unless the immigrants are married. In Subsagar district as a whole the number aged 15—50 per 1,000 of the population is 506, but it is 587 on the tea gardens, the exclusion of which reduces it to 481 for the non-garden population in the province as a whole the proportion is 493. The figures may be considered from another point of view. Sundberg lays down that when population is growing the number in the group 0—15 is higher than in the group 50 and over, and he instances Australia where there about 109 a 10 15 against 100 age 50 and over, whereas in France the two groups contain 270 and 222 respectively. In Subsagar district as a whole the young group contains 111 per 1,000, while on the tea gardens it contains 55. The first part of the theory seems to fit in very well with the facts as we find them and it would appear to follow from the second part that the tea gardens also contain great possibilities in the matter of natural growth of population.

59. Subsidiary Table IV gives the age distribution of a thousand persons of either sex in certain selected castes. What strikes one is remarkable is that castes indigenous to the Brahmaputra Valley seem to have an unusually large number of children under twelve. Up to five years of age the Kacharis, Mikirs, Nakhis, Ahoms, Kachis, Kowats and Koches are much more numerous in both sexes than castes common to the whole province or peculiar to the Surma Valley. Much the same result is obtained in the age period 5-12. It follows that there is an apparent excess of adults in the other castes and one would be inclined to infer that in the Brahmaputra Valley the people are prolific, but short-lived. I am not sure that this theory could be advanced with any certainty. It is not improbable that in the castes named above there is a greater tendency to inaccuracy than amongst the rest. The higher the caste, the greater should be the extent of accuracy, and it is remarkable how closely the figures for Brahmans and Kayasths agree for both sexes. But this may be in part due to the fact that the condition of life in either caste is similar. But I am afraid, that apart from pure inaccuracy, I cannot put forward any reason to explain why fishermen, such as the Malos and Patnas of the Surma Valley and the Nakhals of the Brahmaputra Valley, should show such large discrepancies. On the whole, the statistics for caste are perhaps rather disturbing than otherwise. They are shown for comparatively small numbers, so that the likelihood of error is great, but they have the advantage of showing the need for basing theories on large numbers only, so that errors of inaccuracy may be reduced.

60. However wrong the actual age returns may be, it can be assumed that they are equally incorrect at each census and, therefore, that changes in the returns represent facts. Subsidiary Table II shows the age distribution of 10,000 by sexes for the last four decennial periods. It will be noticed that the regrettable decline in the number of young children which was referred to in paragraph 110 of the last report has ceased. The number of children under 5 in 10,000 of the population at the last four censuses is shown in the margin. It was inferred in 1901 that the result in that year was probably due to a diminution of the reproductive powers of the population owing to the general unhealthiness of the decade. But I am inclined to think that the result was not altogether attributable to this cause. It is quite true that the number of married females aged 15-40 fell, but it is a question how far this was due to the return as unmarried of *dhemanis*, i.e. women living with men without having gone through a formal ceremony. It was shown in paragraph 753 of the last India Census Report that famine in the Central Provinces cut off 21 per cent of the children under ten and

Variations in age distribution

	Male	Female
1891	1,407	1,418
1901	1,330	1,409
1891	1,510	1,611
1901	1,653	1,629

30 per cent. of those over 60 between 1901 and 1901 while there had been an actual increase amongst those aged 1-10. A glance at Subsidiary Table VI which gives the variations of population at certain age periods will show that in Assam during the same period (1901-1901) the increase in the number of children was less than half that of the total population and there was a very heavy decrease amongst those aged 60 and over while persons in the prime of life increased by 10·3 per cent. Kamrup and Nowgong were the districts which suffered most between 1901 and 1901 the heaviest percentages of loss in the former were amongst the old people and those aged 10-15 in Nowgong, the losses in the reproductive period were less than in any other while the tendency to a heavy mortality at the extremes of life also appears. The figures for both valleys for 1901-1901 run on the same lines, and in the Surma Valley there is even now a decrease of almost 1 per cent. in the age period 10-15 which would show that the mortality of children after the earthquake of 1891 must have been very great. Now on the contrary we find that children under 10 are more numerous by nearly 20 per cent. and elderly people by 10 to 15 per cent. while the period 10-15 and the reproductive period 15-20 show increases of only 0·9 and 1·0 per cent., respectively against 1·2 per cent. in the whole population. The increases, which are very large at the extremes of life are a little greater than the growth of population in the period 10-20 and less in the period 15-20 while the generation aged 10-15 which will constitute the greater part of the fathers and mothers at the next census, has fallen back, particularly in the Surma Valley. We may therefore expect a decrease in the birth rate and at the same time an increase in the death rate within the next few years, because there is now a greater population at the beginning and the end of life.

In view of the variations in the return of religion amongst Hindus and Animists which have been discussed in Chapter IV it is not very safe to draw dogmatic conclusions from the age distribution of the main religions given in Subsidiary Table III. It may be noted that the proportion of children amongst Muhammadans and Animists is much higher than amongst Hindus, a result which is not improbably due as was stated in 1901 to the fact that the majority of the immigrants are adult Hindus. Both the Hindu and Muhammadan figures for children aged 0-10 must be wrong again at this census because they are in excess of the number under five. There is an increase in the number of those under five amongst Hindus and Muhammadans but a small decrease amongst Animists.

61 Subsidiary Table V supplies materials for estimating the present capital of the

to 213 since the last census and is now considerably greater than in 1901 if we confine ourselves to children under five then proportion is 118 against 108 in 1901 and 117 in 1891. In the last Census Report the decline in the number of children was ascribed to a decrease in fertility consequent on the unhealthiness which followed the earthquake. I have suggested above that the theory of diminished fertility is not the whole explanation of the shortage of children in 1901, and that we must not forget the heavy mortality in unhealthy years among those at the beginning of life. Even in 1901 the proportion of children amongst Khasis was considerably higher than the provincial average and it is now still more so. It will be noticed that the possible effect of matriarchy was raised in connection with the slow increase of the Khasi population at the last census, but there is no doubt (see Chapter II) that Mr. Allen was correct in 1901 in considering the arrest to growth at that time as temporary. Hence, as far as the Khasis are concerned we cannot infer that matriarchy has a deleterious effect on fecundity. At the same time it appears to be true that their easy system of divorce has some effect. The Deputy Commissioner reports that a divorced woman often refrains from marrying again, either in the hope that her late husband will return or from the fear that she may be unable to support further additions to her family, for it is the mother and not the father who is responsible for the maintenance of the children. The matriarchal system is also found amongst the Garos but unfortunately it is impossible now to distinguish between the hills and plains areas in the matter of age statistics, the latter are mainly inhabited by Muhammadans from the neighbouring districts.

63 In Subsidiary Tables II and III will be found the mean age of the population, calculated for the natural divisions and main religions at each census since 1881. No attempt has been made to synthesize the figures because there is usually little difference between the adjusted and the original figures and our main object is to compare the variations. The mean age is the average age of the people alive at the time of the census if births and deaths were exactly equal, it would also be the mean duration of life. The mean age of the women appears to be always less than that of the men and remains unchanged since the last census, the male age has increased very slightly and is very little more than what it was in 1881, while the age of women has decreased since then. There is nothing remarkable in the very slight variations between the three natural divisions either amongst males or females. The mean age of Hindus is a little less than in 1901, but is still higher than that of Muhammadans or Ahrimals, amongst both of whom it has risen. The fact that most of the immigrants are Hindus is responsible for the excess in that religion and it is no improbable that the increase amongst Ahrimals is due to the more accurate record of religion amongst immigrants to tea gardens.

64 To calculate the birth and death rates from the age statistics is a difficult process, full of technical detail, and could be done only by an actuary. It is fair to assume, however, that the birth rate depends mainly on the number of married women in the productive period from 15 to 49. The birth-rate calculated per 1,000 of the population must change according to the varying proportion which women of these ages bear to the total population. It must also be remembered that the published birth and mortality rates are calculated on the population at the previous census with a growing population there should be an increase in the number of both births and deaths, though the latter would be less in number, while in a decadent period the number of deaths may actually decrease. The mean age at the Census of 1911 is 23.7 for males and 22.6 for females as the population is growing, it may be assumed that the mean duration of life is greater than the mean age, and it may also be taken that there is on the whole a tendency to understate age. As a rough approximation we might assume that the mean duration of life is 25.5 this would give a death's rate of $\frac{1000}{25.5}$ or 39.2 per mille per annum. We have seen that the natural growth of population has been over 15 per cent in the last decade, but, as I have pointed out in Chapter II, this is not normal, and it would perhaps not be excessive if we were to estimate 10 per cent as the average increase, i.e., 10 per mille per annum. On this estimate the corresponding birth-rate should be 49.2 per mille. I find in the Resolution on the Assam Sanitary Report for 1903 that the Chief Commissioner, after careful consideration of the results of the previous census, came to the conclusion that 45 per mille might be taken as the standard birth-rate of the province. It is clear, however, that the results of the census of 1901 were not any more normal than those of the present one, and it is possible that due consideration was not given to the age distribution at that time.

But even if the birth rate as then ascertained was correct at that time there is no reason why it should not change. In 1891 Mr Galt calculated the birth rate to be 40·3 per mille which practically agrees with my estimate, though it was based on a different method of calculation of course in a matter of this kind it is impossible to ensure exactness, but I am inclined to think that in actual fact the rate is very much nearer 50 than 45.

Subsidiary Tables VII—X contain statistics of reported birth and death-rates. I have already referred in Chapter II to the inaccuracy of our vital statistics, but it is not waste of time to examine the figures in detail. It will be seen at a glance that the reported figures are very much below the true facts, even if we confine our attention to the excess of births over deaths. Comparing Subsidiary Tables VII and VIII we find that in the province as a whole the number of births per mille within the last ten years is greater than the number of deaths by 03 giving an average growth of 8 per mille per annum, which is equivalent to an increase of 8 per cent. in population by natural growth but in the areas for which vital statistics are recorded natural population has expanded by anything from 10 to 16 per cent. The inaccuracy is so great that there is the danger of inferring that the present system of collecting vital statistics is absolutely useless. Even though the actual figures and the differences between them are incorrect the statistics have at least the advantage of showing general tendencies. Subsidiary Table IX shows that the death-rate rose in 1903 and 1909 i.e. at the very beginning of the cholera outbreaks of those and the following years, while the high rate of infant mortality disclosed though perhaps not absolutely correct, at least points to a general truth. Similarly though there is no doubt of the very great errors in diagnosis, Subsidiary Table X shows that broad facts are clearly brought out, not alone in regard to the general causes of mortality but also in the sex distribution.

There remains one small point in connection with the registration of births on tea gardens. Taking again Sibsagar as a typical tea district, I find that in 1911 there were 15 074 births recorded in the area exclusive of tea gardens and 1,610 within the latter. If we compare these figures with those of married women aged 15—40 we get a birth rate of 144 per mille of the latter in the tea gardens and of 206 outside. It is a debatable question how far this difference is due to the deliberate avoidance of child bearing (e.g., by abortion) or to defective registration. I have already remarked that the registration on tea gardens is really reliable only for Act VI coolies, and it is very probable, as was noted in the last Census Report (paragraph 5c) that infants which die within a few months of birth are usually not brought on the books at all. The subject is one worth examination by the Sanitary Commissioner

SUBSIDIARY TABLE I.

Age distribution of 100,000 of each sex by annual periods

Age	Male			Female			Age	Male			Female		
	Hindu.	Musal man.	Both religions	Hindu.	Musal man.	Both religions		Hindu.	Musal man.	Both religions	Hindu.	Musal man.	Both religions
1	2	3	4	5	6	7	1	2	3	4	5	6	7
Total	100 000	100,000	100,000	100 000	100 000	100 000							
0	3,463	3,207	3 433	3,603	3,609	3 604	51	150	147	123	315	147	296
1	2,787	2,149	2,182	2,270	2,254	2,278	53	526	537	527	478	212	448
2	3,633	3,793	3 651	3 639	4,228	3,723	53	142	114	133	150	163	169
3	3 674	4 520	3 783	3,921	4 016	3 631	54	245	99	227	291	114	271
4	3 525	3 842	3 562	2,461	3 803	3 500	55	793	731	791	653	539	610
5	4,178	4,330	4,196	3 776	4,114	3,814	56	375	342	372	293	240	257
6	3 036	3 060	3 033	2,930	3,297	2,971	57	212	212	212	163	114	157
7	3 034	3 467	3 085	2,000	3,412	3 018	58	494	244	464	468	372	474
8	3,919	4,314	3 904	3,829	3,754	3,377	59	144	98	183	152	147	153
9	2 028	2,110	2 038	2 009	1,843	1,901	60	2,133	2,360	2,159	2,231	131	1,396
10	3,560	3 646	3 570	2,649	3,297	2 900	61	107	49	100	235	2,563	496
11	1,363	1,074	1 329	1 030	1,143	1 575	62	187	130	180	344	294	323
12	3,403	3,012	3 413	2 293	2,167	2,281	63	56	49	55	120	65	113
13	1,111	749	1,069	1,093	947	1 031	64	90	49	85	330	65	370
14	1,624	1,823	1 647	1 399	1 437	1,403	65	307	374	315	291	163	276
15	1,805	1,840	1 809	1 107	1 353	1,215	66	58	..	51	54	49	53
16	1,942	1,774	1 922	1,733	1 433	1,701	67	71	49	63	101	63	97
17	1,001	733	973	1 135	718	1 088	68	129	147	131	153	131	162
18	2,493	2,605	2 500	2 227	2 431	2,206	69	56	65	57	68	63	63
19	790	553	762	882	718	893	70	446	453	451	400	652	509
20	2,933	3 174	3 006	3 619	4,554	3 750	71	39	33	33	10	82	26
21	631	391	603	1,303	694	1,229	72	163	63	99	80	..	71
22	1,493	1 253	1,466	1,712	1 494	1 678	73	21	33	23	10	..	9
23	730	586	718	944	840	933	74	28	..	23	8	..	7
24	783	684	772	1,117	686	1 068	75	94	81	93	163	114	104
25	3 212	3,509	3,257	4,311	4 410	4,237	76	26	16	25	29	16	27
26	794	765	791	1,253	735	1,193	77	30	16	28	14	33	16
27	1,127	1,001	1 123	1 125	1,175	1 131	78	71	49	63	78	49	75
28	1,802	2 067	1,833	1,788	2,220	1 637	79	21	..	19	21	49	24
29	596	391	573	501	604	512	80	257	244	256	339	376	360
30	3 943	4 363	3 991	4,594	5 429	4,025	81	11	10	11	14	..	13
31	363	399	356	689	343	649	82	19	53	21	6	83	15
32	1 772	1 679	1 730	1,586	1,371	1,562	83	9	..	8	4	..	4
33	568	214	473	653	457	611	84	9	..	8	6	..	6
34	661	655	653	647	751	659	85	21	49	25	10	10	11
35	2 622	3,288	2,700	2 451	2 701	2,493	86	4	15	6	2	..	2
36	1 006	781	1,024	896	571	660	87	6	..	6	4	..	4
37	520	440	516	597	393	574	88	9	..	8	6	..	7
38	1,517	1 074	1,463	1,323	947	1,231	89	13	..	11	2	..	3
39	470	537	478	614	563	611	90	19	49	23	27	62	73
40	4 309	4,330	4,311	2,501	4,597	3 977	91	3	..	2	..	..	..
41	253	277	256	600	189	533	92	2	16	4	..	..	..
42	790	505	758	705	421	754	93	2	..	2	..	..	..
43	221	163	214	313	60	285	94	2	..	2	2	..	3
44	275	277	275	332	229	320	95	11	..	9	4	..	4
45	1,595	2,140	1 924	1,450	1 453	1 453	96	4	16	6	3	..	..
46	202	179	279	231	16	207	97	4	..	4	..	..	..
47	376	453	302	210	131	201	98	4	..	4	2	..	2
48	933	781	916	698	505	677	99	..	..	..	2	..	2
49	235	223	252	234	316	257	100 and over	13	..	11	..	33	7
50	3,370	3,760	3 424	2,973	3,479	3 013							

SUBSIDIARY TABLE III

Age distribution of 10,000 of each sex in each main religion

(1) HINDU

Age	1	1911		1901		1891		1881	
		Males	Females	Males	Females	Males	Females	Males	Females
		2	3	4	5	6	7	8	9
Total	—	10000	10000	10000	10000	10000	10000	10000	10000
0-5	—	1,750	1,715	1,500	1,471	1,373	1,433	1,715	1,637
5-10	—	1,477	1,471	1,401	1,371	1,321	1,313	1,491	1,351
10-15	—	1,022	992	1,000	985	1,110	1,100	991	873
15-20	—	765	800	750	810	705	820	723	763
20-25	—	2,100	2,100	2,200	2,210	2,210	2,200	2,227	2,223
25-30	—	1,700	1,700	1,713	1,731	1,700	1,717	1,717	1,703
30 and over	—	—	498	—	42	40	44	427	501
Unspecified	—	—	—	—	—	—	—	4	4
Mean age	—	21.1	21.3	21.3	21.1	21.2	21.3	21.6	21.4

(2) MUSLIM

Age	1	1911		1901		1891		1881	
		Males	Females	Males	Females	Males	Females	Males	Females
Total	—	10000	10000	10000	10000	10000	10000	10000	10000
0-5	—	1,501	1,582	1,517	1,570	1,600	1,708	1,711	1,678
5-10	—	1,710	1,500	1,731	1,621	1,651	1,700	1,610	1,511
10-15	—	1,172	932	1,201	1,000	1,270	1,000	1,183	883
15-20	—	770	920	783	930	700	920	761	817
20-25	—	2,010	2,070	2,037	2,070	2,000	2,000	2,017	2,004
25-30	—	1,700	1,600	1,500	1,600	1,600	1,610	1,722	1,703
30 and over	—	500	700	500	700	400	400	400	500
Unspecified	—	—	—	—	—	—	—	5	3
Mean age	—	21.3	20.7	21.1	20.8	21.1	21.0	21.6	21.5

(3) ANTIMIST

Age	1	1911		1901		1891		1881	
		Males	Females	Males	Females	Males	Females	Males	Females
Total	—	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5	—	1,718	1,700	1,715	1,712	1,620	1,680	1,600	1,600
5-10	—	1,435	1,474	1,469	1,470	1,412	1,427	780	763
10-15	—	1,000	900	1,017	918	1,012	900	684	600
15-20	—	710	800	687	834	600	810	401	531
20-25	—	2,038	2,135	2,004	2,181	2,000	2,154	1,078	2,088
25-30	—	1,700	1,600	1,600	1,600	1,610	1,627	1,043	1,000
30 and over	—	478	472	410	410	467	408	277	276
Unspecified	—	—	—	—	—	—	—	3,710	3,600
Mean age	—	21.6	21.0	21.2	21.8	21.1	21.5	21.2	21.4

NOTE.—The mean ages are worked out on the unsmoothed figures

SUBSIDIARY TABLE IV

Age distribution of 1,000 of each sex in certain castes.

Caste.	2	Males, number per mille aged					Females, number per mille aged				
		0-4.	5-14.	15-24.	25-34.	35 and over	0-4.	5-14.	15-24.	25-34.	35 and over
		1	2	3	4	5	6	7	8	9	10
Ahm.	-	100	120	65	60	140	105	120	60	60	130
Baldya.	-	117	124	65	60	140	105	121	60	60	130
Batala.	-	117	120	60	65	137	100	110	60	60	130
Bhatnari.	-	110	100	65	65	131	117	100	60	60	130
Bhatnari.	-	111	117	60	60	131	117	113	60	60	130
Chakra (Hindu).	-	120	111	60	60	131	100	113	60	60	130
Chakra (Akharia).	-	115	100	67	60	137	114	120	67	60	130
Dandia.	-	100	100	65	60	130	117	113	60	60	130
Garia.	-	80	117	65	65	130	110	110	60	60	130
Jagi.	-	140	100	61	60	130	110	110	60	60	130
Kacharia Chak (Kachhary).	-	114	120	60	60	130	110	110	60	60	130
Kachari (Hindu).	-	100	120	60	60	131	110	110	60	60	130
Kachari (Akharia).	-	120	100	65	60	130	111	110	60	60	130
Kalia.	-	110	105	65	60	130	110	110	60	60	130
Kumar (Hindu).	-	105	120	60	60	130	110	110	60	60	130
Kupachia.	-	110	117	60	60	131	110	110	60	60	130
Kurui.	-	100	120	60	60	130	110	110	60	60	130
Kurui.	-	100	111	60	60	131	110	110	60	60	130
Kumar.	-	110	100	60	60	131	110	110	60	60	130
Kala.	-	100	105	60	60	130	110	110	60	60	130
Kandhari (Kachhary).	-	100	110	60	60	130	110	110	60	60	130
Mila.	-	117	100	65	60	130	110	110	60	60	130
Mafai.	-	110	111	60	60	130	110	110	60	60	130
Mamaria.	-	110	100	60	60	130	110	110	60	60	130
Yaghi.	-	110	100	60	60	130	110	110	60	60	130
Patali.	-	117	100	67	60	130	110	110	60	60	130
Rajmari.	-	110	110	60	60	130	110	110	60	60	130
Sahi.	-	110	110	60	60	130	110	110	60	60	130
Sandhar.	-	110	105	60	60	130	110	110	60	60	130
Yahi.	-	110	110	60	60	130	110	110	60	60	130
Tali.	-	110	110	60	60	130	110	110	60	60	130

SUBSIDIARY TABLE V

Proportion of children under 10 & of persons 65 and over to those aged 15-45; also of married females aged 15-45 per 100 females.

District and Natural Division.	Proportion of children both sexes per 100.						Proportion of persons 65 and over per 100 aged 15-45.						Number of married females aged 15-45 per 100 females of the age.
	Persons aged 15-45.			Married females aged 15-45.			1901.		1906.		1909.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	
	1	2	3	4	5	6	7	8	9	10	11	12	
1. M. P. DISTRICTS.													
2. P. DISTRICTS.													
3. C. DISTRICTS.													
4. N. DISTRICTS.													
5. S. DISTRICTS.													
6. W. DISTRICTS.													
7. E. DISTRICTS.													
8. N. DISTRICTS.													
9. S. DISTRICTS.													
10. W. DISTRICTS.													
11. E. DISTRICTS.													
12. N. DISTRICTS.													
13. S. DISTRICTS.													
14. W. DISTRICTS.													
15. E. DISTRICTS.													
16. N. DISTRICTS.													
17. S. DISTRICTS.													
18. W. DISTRICTS.													
19. E. DISTRICTS.													
20. N. DISTRICTS.													
21. S. DISTRICTS.													
22. W. DISTRICTS.													
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25. S. DISTRICTS.													
26. W. DISTRICTS.													
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42. W. DISTRICTS.													
43. E. DISTRICTS.													
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45. S. DISTRICTS.													
46. W. DISTRICTS.													
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97. S. DISTRICTS.													
98. W. DISTRICTS.													
99. E. DISTRICTS.													
100. N. DISTRICTS.													

Figures not available.

SUBSIDIARY TABLE VI
Variation in population at certain age periods

District and Natural Division	Period	Variation per cent. in population (increase + decrease -)						District and Natural Division	Period	Variation per cent. in population (increase + decrease -)					
		All ages	0-10	10-15	15-20	20-25	25 and over			All ages	0-10	10-15	15-20	20-25	25 and over
1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
Assam	1881-1891	+10.9	+2.8	+21.2	+11.5	+7.3	+6.1	Cachar plains	1881-1891	+25.3	+10.9	+44.0	+32.4	+17.8	-10.8
	1891-1901	+8.0	+2.8	+5.7	+10.8	+5.4	-11.5		1891-1901	+12.9	+7.5	+20.6	+14.9	+14.4	+6.2
	1901-1911	+1.2	+10.8	+2.6	+12.8	+10.4	+15.8		1901-1911	+13.4	+32.0	-1.4	+0.3	+10.8	+20.0
Brahmaputra Valley	1881-1891	+10.0	+5.0	+23.6	+2.0	+16.3	+15.0	Gylhet	1881-1891	+0.5	+11.7	+16.1	+10.9	+7.8	-3.2
	1891-1901	+5.5	+3.8	+2.0	+10.0	+3.5	-13.8		1891-1901	+4.0	+4.4	+3.0	+8.8	+5.1	-12.5
	1901-1911	+18.5	+22.6	+1.6	+15.0	+1.0	+24.0		1901-1911	+10.5	+14.3	-7.0	+0.5	+11.1	+7.8
Goalpara	1881-1891	+1.4	+7.0	-1.8	-1.1	+6.4	+10.8	Hills	1881-1891	+15.4	+16.7	+30.8	+0.1	+17.0	+25.7
	1891-1901	+2.0	+5.0	+1.0	+2.8	-1.0	-15.4		1891-1901	+11.2	+4.8	+1.0	+17.7	+10.8	-4.6
	1901-1911	+2.2	+31.5	+25.2	+5.0	+27.7	+2.0		1901-1911	+15.8	+23.8	+27.2	+12.0	+10.7	+20.9
Kamrup	1881-1891	-1.0	-8.0	+1.0	-3.0	-2.3	+1.7	Garh Hills	1881-1891	†	†	†	†	†	†
	1891-1901	-1.0	-3.0	-11.7	-6.0	-2.0	-21.0		1891-1901	+13.7	+17.8	+21.0	+12.3	+4.4	+8.7
	1901-1911	+15.3	+1.0	+8.7	+1.3	+12.1	+2.3		1901-1911	+14.0	+11.0	+16.0	+1.1	+14.7	+25.7
Darrang	1881-1891	+12.0	+3.0	+4.5	+12.1	+15.4	+1.5	Khasi and Jaintia Hills	1881-1891	+17.0	+17.8	+2.8	+11.7	+0.0	+25.8
	1891-1901	+9.7	+0.5	+2.7	+1.0	+5.6	-1.0		1891-1901	+2.2	-1.8	+7.4	+0.2	-1.9	-4.7
	1901-1911	+11.0	+13.6	+11.4	+11.0	+0.2	+14.0		1901-1911	+10.2	+22.2	+2.0	+15.2	+17.1	+37.1
Jowai	1881-1891	+10.4	+10.0	+0.5	+8.0	+17.1	+14.1	North Cachar	1881-1891	-5.0	-1.0	-7.0	-12.2	-5.7	+20.0
	1891-1901	-1.5	-2.0	-1.5	-10.1	-25.0	-4.8		1891-1901	+67.0	+21.0	+22.6	+103.1	+120.0	+3.8
	1901-1911	+10.2	+2.0	+4.6	+10.0	+11.2	+27.0		1901-1911	-31.1	+10.4	-2.1	-0.8	-35.0	+0.3
Fishing	1881-1891	+22.0	+17.0	+4.2	+10.7	+7.9	+17.0	Naga Hills	1881-1891	†	†	†	†	†	†
	1891-1901	+24.4	+17.0	+27.5	+27.4	+2.0	+27.0		1891-1901	+5.0	-3.0	+2.7	+3.2	+22.7	+20.5
	1901-1911	+15.4	+25.0	+15.4	+10.0	+17.0	+14.0		1901-1911	+45.1	+51.7	+78.0	+27.8	+47.0	+90.1
Lakhimpur	1881-1891	+41.3	+20.5	+40.0	+4.0	+34.7	+17.8	Jalapor	1881-1891	†	†	†	†	†	†
	1891-1901	+44.2	+28.2	+36.0	+3.8	+42.0	+1.0		1891-1901	†	†	†	†	†	†
	1901-1911	+5.5	+33.7	+31.2	+12.2	+27.0	+43.1		1901-1911	+31.7	+23.0	+43.5	+18.4	+11.8	+4.8
Sirma Valley	1881-1891	+11.5	+12.5	+10.3	+13.7	+4.7	-4.1	Torbai Hills	1881-1891	†	†	†	†	†	†
	1891-1901	+5.5	+1.4	+6.1	+2.7	+6.5	-10.5		1891-1901	+5.0	†	†	†	†	†
	1901-1911	+10.8	+15.4	-0.9	+0.0	+14.0	+10.5		1901-1911	+10.0	+3.0	+27.0	+8.8	+14.7	+16.0

† Figures not available.

NOTE 1.—Unemployed persons are omitted from figures of all ages for 1891.

NOTE 2.—In the calculation for the 1901 census as a whole and for Natural Divisions those areas for which figures are not available have been left out of account.

SUBSIDIARY TABLE VII
Reported birth-rate by sex and Natural Divisions

Year	Number of births (per 100) of total population (Census of 1901)					
	Province		Brahmaputra Valley		Sirma Valley	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
1901	19	16	16	15	19	17
1902	18	17	16	15	19	18
1903	18	17	17	16	19	18
1904	18	17	17	16	19	18
1905	19	18	18	17	20	19
1906	19	17	19	18	17	16
1907	18	17	19	18	18	17
1908	20	19	20	19	20	19
1909	18	17	18	17	19	17
1910	19	18	19	18	18	17

SUBSIDIARY TABLE VIII

Reported deaths by sex and Natural Districts

Year.			Number per 1,000 of total population (Census of 1901).					
			Previous.		Nebraska Valley.		Great Valley.	
			Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
1901	—	—	28	27	27	26	30	28
1902	—	—	29	29	28	21	21	22
1903	—	—	27	21	23	20	27	27
1904	—	—	26	20	23	23	27	27
1905	—	—	28	23	20	20	27	27
1906	—	—	21	21	27	22	24	24
1907	—	—	28	23	29	22	23	23
1908	—	—	25	24	41	43	27	29
1909	—	—	23	22	24	24	21	20
1910	—	—	24	23	21	23	24	24

SUBSIDIARY TABLE IX.

Reported death rate by sex and age—decade and 4 selected years per million living at same age according to the Census of 1901

Age.	Average of decade.		1901.		1902.		1903.		1904.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	10	11	12	13	14	15	16	17	18	19
All ages	20	20	23	20	23	22	24	23	23	23
0-5	79	73	73	63	78	71	70	61	67	61
5-10	13	13	12	10	14	12	12	10	14	13
10-15	12	12	11	10	12	12	10	10	14	13
15-20	17	22	16	20	17	22	14	17	15	27
20-25	19	20	17	20	18	1	16	12	19	23
25-30	23	23	29	24	27	21	20	1	20	24
30 and over	70	66	61	61	60	67	63	60	68	64

SUBSIDIARY TABLE X

Reported deaths from certain diseases per mille of each sex

Age	1	Whole province				Actual number of deaths in				
		Actual number of deaths			Ratio per mille of each sex		Brahmaputra Valley		Surma Valley	
		Total	Male	Female	Male	Female	Male	Female	Male	Female
		2	3	4	5	6	7	8	9	10
Cholera—										
1901		7,468	3,911	3,557	1.5	1.1	1,776	1,711	2,168	1,813
1902		12,658	6,329	6,329	2.3	2.5	1,502	1,488	4,826	4,842
1903		8,360	4,326	4,034	1.6	1.6	2,833	2,657	1,493	1,377
1904		6,568	2,857	2,731	1.1	1.1	861	830	1,996	1,895
1905		22,893	11,345	11,548	4.2	4.5	6,251	6,381	5,091	5,157
1906		33,682	16,605	17,077	6.2	6.7	12,696	13,112	8,909	9,335
1907		8,892	4,619	4,241	1.7	1.7	1,457	1,460	3,101	2,784
1908		22,359	11,583	10,807	4.2	4.2	7,323	7,398	4,259	3,409
1909		8,081	4,219	3,863	1.6	1.6	2,005	1,844	2,214	2,018
1910		34,512	17,130	17,383	6.3	6.8	7,171	7,033	9,959	10,349
Small pox—										
1901		3,274	1,695	1,579	0.6	0.6	318	332	1,377	1,247
1902		6,673	3,409	3,264	1.3	1.3	118	186	3,291	3,078
1903		1,111	670	541	0.2	0.2	172	157	398	384
1904		1,659	798	761	0.8	0.8	760	742	88	19
1905		2,229	1,162	1,067	0.4	0.4	1,149	1,068	13	9
1906		2,934	1,588	1,406	0.6	0.6	1,556	1,384	83	22
1907		4,253	2,269	1,984	0.8	0.8	2,170	1,895	99	89
1908		4,699	2,478	2,121	0.9	0.8	2,338	2,012	137	112
1909		3,113	1,609	1,504	0.6	0.6	1,540	1,449	60	55
1910		1,927	970	957	0.4	0.4	860	831	110	126
Fever—										
1901		83,696	41,755	41,941	16.5	16.2	25,769	22,743	18,986	16,198
1902		77,679	41,733	35,947	16.3	14.1	23,961	20,970	17,771	14,977
1903		75,001	39,666	35,338	14.6	13.8	23,829	21,195	16,827	14,143
1904		71,171	37,503	33,668	13.8	13.2	23,098	20,781	14,465	12,884
1905		67,651	35,518	32,133	13.1	12.6	23,081	20,757	12,437	11,376
1906		70,693	37,266	33,427	13.7	13.1	21,891	22,265	12,375	11,162
1907		71,117	38,612	32,505	14.2	13.9	25,386	23,433	13,256	12,072
1908		97,961	50,492	47,469	18.6	18.6	31,424	30,102	19,068	17,397
1909		103,430	53,971	49,456	19.9	19.3	31,193	29,250	22,781	20,206
1910		87,380	45,493	41,897	16.7	16.1	26,158	24,424	19,330	17,478

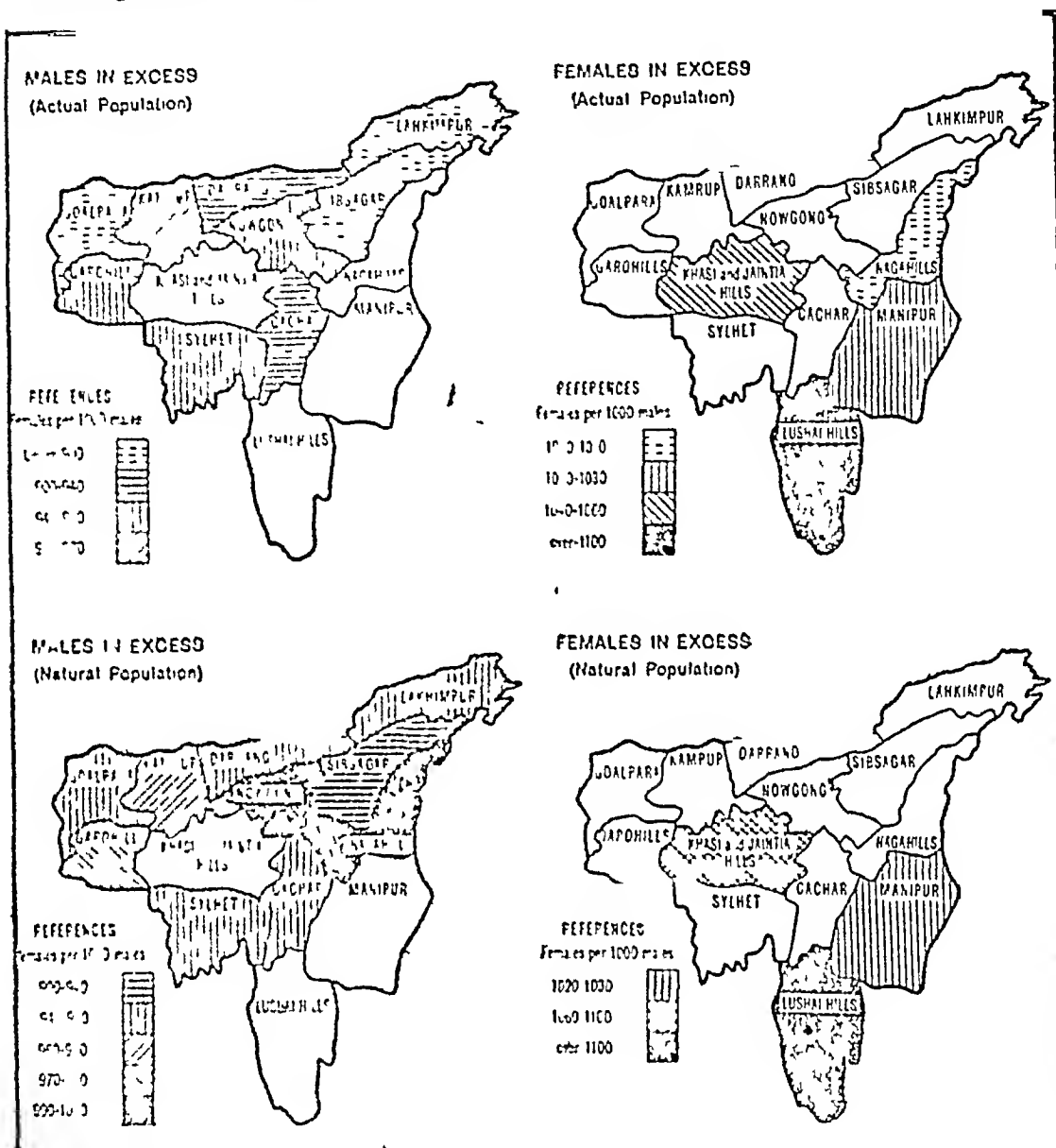
CHAPTER VI

SEX

65. The number of females per mille of males in Assam is 940: in India as a whole it is 963. To persons accustomed to European statistics these proportions are somewhat startling. If we exclude the south-eastern corner there is an excess of females in every country of Europe for example at the census of 1911 for every thousand males there were 1,039 females in England and Wales, 1,003 in Scotland 1,004 in Ireland, 1,051 in Denmark, and, at the census of 1910 1,076 in Germany. But in Serbia, Bulgaria, Roumania and Greece the proportion of females varies from 946 to 936, and as one goes further eastwards the number of women seems to continue low. In 1907 the Egyptian census showed 992 females to a thousand males and in 1897 those of the Caucasus and Siberia showed 897 and 935 respectively. In the United States of America the proportion of females in 1910 was 943: this is usually explained as being exceptional and due to the great number of males amongst the immigrants, but it appears that amongst the native white population born of native parents there are 104 males for every 100 females, while the negro population shows a slight preponderance of females. There is no doubt that some part of the excess of females in western Europe is due to the greater emigration of men, but we are left with the facts that the European statistics of sex as a whole are in direct opposition to those for India in general and Assam in particular. It may be objected that the population of Assam owes so much to immigration that the actual figures should not be accepted as representing the normal, but if we turn to those of the natural population, we find that the position is not so very different, though there is an increase from 940 to 963 in the proportion of females to 1,000 of the other sex.

66. Taking actual population we find in Subsidiary Table I statistics generally corresponding to those of the province as a whole for the plains, where the female proportions are 913 in the Brahmaputra Valley and 913 in the Surma Valley; on the other hand, the figures of the Hills show the substantial female excess of 26 per mille of males. The very great effect of immigration in the Brahmaputra Valley is clear from the fact that the number of females rises from the actual figure of 913 to 932 for the natural population. In the Surma Valley there is a corresponding increase from 913 to 919 and in the Hills from 1,006 to 1,010. The actual proportion of women is below 900 in Goalpara, Sibsagar and Lakhimpur is just 900 in Darrang and only 910 in Cachar: these are districts which contain large numbers of immigrants, *vide* Subsidiary Table III to Chapter III and if we exclude Sibsagar the statistics for natural population raise the proportion of females to figures ranging from 914 in Lakhimpur to 940 in Cachar but the number of district born females in Sibsagar remains extraordinarily low. Males are also in excess in the actual population of Sylhet, Garo Hills, Nowong and Kamrup the proportion of females varying from 919 to 923: in Garo Hills and Nowong the figures for natural population show a male increase of 17 and 49 per mille of males respectively but in Sylhet and Kamrup there are reductions respectively from 919 to 916 and from 939 to 924, which are due to the greater admixture of males to neighbouring districts as will be seen from the sex proportions given in Subsidiary Table II to Chapter III. It may be noted with regard to these two districts that the same results with more glaring contrasts appeared at the last census as the statistics of Garo Hills are somewhat confused owing to the difference in the

populations of the hills and the plains mauzas, in each of the other hill districts there is in the actual population an excess of females which is changed to a small defect for natural population in Naga Hills on account, here also, of male emigration



C7 Subsidiary Tables II and III enable us to compare the sex proportions in the main religions. In the province as a whole the actual proportion of women is 922 among Hindus, 930 among Muhammadans and 1,022 among Animists, and the relative positions of the three religions in this respect are unchanged since 1891 for the province taking the natural population only, the proportions rise to 955, 952 and 1,030 respectively. When we turn to locality, we find that it is only in the Surma Valley that the Muhammadan proportion of females exceeds that of Hindus, both in actual and natural population, in the Hills the majority of the local people are Animists or Hindus not far removed from Animism and so we find a preponderance of females amongst Hindus in the natural population. In all three natural divisions women are most numerous among Animists and are in excess amongst them in natural as well as actual population, except in the Brahmaputra Valley, where the influence of Hinduism has exactly the same effect as Animism on the so called Hindus of the Hills.

Subsidiary Table IV gives the proportions of females for selected castes native to the province, but those for Brahmans, Baidyas, Kayasthas, Gwalas, Tantis and Telis are probably affected by immigration and may be left out of account. Excluding Khasis, Kukis and Lusais, which reproduce the Animistic excess of females, we find that the only purely native caste in which the males are in a minority is the Manipuri Kshatriya, which is not very different from Animist tribes in customs concerning

females. The castes have been divided into three groups based on the rules of social precedence which were prescribed in the last Census Report. I do not think that we can draw any exact inferences from the figures as they stand: the proportion of females is only 903 and 929 amongst the Sutradhars and the Chasi Kaibarttas against 922 amongst the Malas and 963 amongst the Baruas of the Surma Valley while in the Brahmaputra Valley it is only 931 amongst the Kalitas in comparison with 960 amongst the Kochs and 976 amongst the Nadhis. Perhaps on the whole we may conclude that generally there is a tendency for females to be more numerous in the lower castes than in the higher and in the Brahmaputra Valley than in the rest of the plains: but the statistics show exceptions, e.g. the proportions in the Bhumalis, Malas, Namandras and Sutra-dhars—all inferior castes of the Surma Valley—are low and so are those of the Ahoms and Chatis of the Brahmaputra Valley. The age statistics of castes are discussed in the following paragraph.

68 In Subsidiary Tables II, III and IV the statistics are given by age-periods.

Proportions at different ages

We have an apparent excess of females up to the age of 5 but between 6 and 10 an excess of males, which is further accentuated between 10—15 at the next two quinquennial periods: females are in excess, but are again in defect between 25 and 30. These features hold good for the province for each natural division, excluding the Hills in the last period and, if we except Animists in the same period and Hindus and Muhammadans in the Hills, where their actual statistics are vitiated by immigration, for each main religion also in every part of the province. The net result is that up to 30 years of age females are in slight excess in the total population, in marked excess among Animists, almost on an equality with males among Muhammadans, and in considerable defect among Hindus: the excess among Animists is reproduced in each natural division, there is a moderate excess of Muhammadan females in the Surma Valley while the defect among Hindus is more marked in the Brahmaputra Valley where immigration has an important effect. After 30 we find an excess of males in the total population, which is true for each natural division and for each religion in the province, but there is a moderate excess of females in the Animists of the Hills: it is only in the period of 60 and over that the proportion of females is high but it is greater than that of males only among Hindus and Animists, of whom the former show excesses of females in the Surma Valley and the Hills and the latter in the Hills only.

The caste statistics reproduce the above figures on the whole. It is only amongst the Telis, Dhobias, Garos, Kumhars and Manipuri Kshatriyas that males are more numerous in the first quinquennial period. Between 6 and 15 females are in excess amongst the Balis, Goelas, Chasi Kaibarttas, Napits, Telis, Kumhars, Lushais and Malas but they are in marked defect amongst the Bhumalis, Dhobias and Rajbansis. Between 15 and 20 the age of the young bride in the Surma Valley and amongst the high castes of the Brahmaputra Valley the proportion of girls is very low and is above 900 only amongst the Tantis, Kacharis, Kukis and Miskis of the castes which agree with the majority in showing a defect of females while males are in a minority only among the Garos, Khais, Lushais, and Manipuri Kshatriyas. In the following five years females are mostly in excess and are in a marked minority only amongst the Chasi Kaibarttas, Kalitas and Kowats. Between 20 and 30 the latter caste shows a large excess of females, but the proportion amongst Chasi Kaibarttas continues very low: the general tendency is for the males to predominate but they are in a minority amongst the Kachars, Kowats, Koches, Tantis, Garos, Khais, Kukis, Kumhars, Lushais, Manipuri Kshatriyas and Nadhis of the indigenous castes afflicted by immigration: males are in a large majority amongst the Chasi Kaibarttas, Ahoms, Malas and Sutra-dhars. Over 30 women are in defect except among the Khais, who show an excess at every age period except 5—10 the Lushais, whose females are in a majority at every period of life and the Manipuri Kshatriyas, amongst whom there is a slight deficiency of girls up to 12 years of age.

A reference to the statistics of marriage amongst Hindu castes, which are discussed in the following chapter will show that the proportion of married girls aged 5—12 is exceptionally high amongst the Bhumalis, Dhobias and Rajbansis—the three castes which show a marked defect of females at this age. In the five other castes mentioned as containing a high proportion of such young wives, i.e., Latnis, Telis, Namandras, Baruas and Malas, we find a very marked deficiency of girls between 5 and 12 except in the Telis and Malas which have excesses. I think that it is an unreasonable inference to make from these figures that there is a tendency among Hindu castes to conceal the real age of a girl upon her marriage. The explanation of the deficiency of females due to the rapid increase of the population is not

natural and it is not surprising to find it intensified amongst Muhammadans and appearing among Animists even in the Hills, though those who are free from Hindu influences, such as the Guos, Khisis, Lushais, and the Maimpara Kshatriyas have no prejudices on this point. If the cause were a tendency to conceal the existence of females, we should expect to find a deficiency of young women among Muhammadans, but the figures for them in the Sumra Valley, where we are relieved from the necessity of considering the effect of migration, show an excess of females up to 30 years of age.

69 In Subsidiary Tables V and VI are given (1) the actual number of births and deaths reported in the plains for either sex in the last two decades and (2) the number of deaths by sex at different ages between 1905 and 1909. From what I have said in paragraph 64 of the last chapter it is clear that, though our vital statistics are very inaccurate, they indicate broad facts, but it should not be forgotten that they apply to the plains only. Without therefore examining the figures in great detail, we can deduce from them some general inferences. Thus, we may assume that more males are born than females the proportion of the latter being 929 per mille of males between 1891 and 1900 and 934 in the last decade. These figures are a trifle below the standard accepted for Europe (948), so that we have apparently in Assam a greater number of male births, but I would not place too much stress on the exact figure and would rest content with the broad fact. Secondly, it appears that there are more deaths amongst males than amongst females but the mortality proportion of the latter per mille of male deaths varied from 883 between 1891 and 1900 to 928 in the last decade, when the proportion of females at birth was only 6 per mille of males more than at death. It is not impossible that female mortality was not so fully reported before 1900 as in the last ten years, but we may assume a tendency to greater mortality amongst males. This also agrees with European statistics.

Looking to the age statistics in Subsidiary Table VI, we find a moderate excess of female deaths between 1 and 5 and large excesses at the age periods 15—20 and 20—30. These proportions, it will be noted, are repeated in every year. Here we are faced with the double chance of inaccuracy, i.e., in the reported number of deaths and in the reported ages, but again I should accept the salient figures as approximately correct in indicating greater mortality amongst females, at least in the child-bearing period.

The question now arises as to how we can reconcile the proportions given in the census figures with those of the vital statistics. In every part of the province we have found an excess of females up to 5, and, as the only objection raised by European critics to our sex proportions is based on the supposed omission of females, an excess of the latter is not in itself a matter of suspicion. This being so, it might follow that the excess of males at birth is changed to a defect at an earlier period than in Europe, where females do not begin to predominate before the age of fifteen. The cause of the change in proportions is due to the relatively greater mortality amongst males at the earlier years of life, which is an established fact in every country. It is more probable, however, that the cause of the apparent excess of females up to 5 years of age is the deliberate misstatement of the ages of girls who have not yet reached the age of marriage. Special enquiries were made as to whether female children are as well cared for as males in the Brahmaputra Valley and the Hills, where the custom of bride price is common, a girl is in many ways more desirable than a boy, but there is no doubt that amongst Hindus a girl is always looked on more or less as an alien to the family, because on marriage she leaves the clan and so is called *parerjan* or belonging to a stranger. There is a proverb which says that a daughter's son holds an umbrella over the funeral pyre of his maternal grand-parents, but a son's son lives through eternity, i.e., the duty of a daughter's son ends with the death of the grand-parents, but the duty of a son's son lasts for ever. There is no question of there being any traces of infanticide now, but there is an undoubted tendency among people in the plains to be less careful of female infants than of males. The desire for male children, which is common in every country, is intensified among Hindus by their religious obligations and among Muhammadans by their religious belief. We can then infer from this fact and from the excess of male births that the predominance of females up to 5 disclosed by the census figures is not correct, indeed it is not improbable that the excess of female deaths between 1 and 5 shown by the vital statistics more nearly represents facts, because there is no special reason why the age of the dead should be deliberately concealed.

Once we get beyond the marriageable age the tendency is to exaggerate the age of the bride—we have excesses of females in the age periods 15—20 and 20—25 and apparently a much greater mortality amongst women between 15 and 30. Here again I should be inclined to infer that the ages given in the death statistics are probably nearer the truth and the obvious inference is that child bearing in immature wives, who are handicapped by the climate of the plains, leads to a high death-rate.

70 The conclusions arrived at above are that there is a tendency to be less careful

Causes of the proportions.

of female infants than of males and that there is a high mortality of females in the child-bearing period. The latter may be due to premature sexual intercourse, unskilful midwifery, abortion, e.g., in the case of pregnant widows, wrong treatment of women at puberty during the menstrual periods and after child birth, the hard life of widows where their re-marriage is forbidden, and the hard labour which women of the lower classes are compelled to perform. It is argued however by certain German critics that, important as these factors are, they are not sufficient to account for the defect of females and they point to (i) the probability of the omission of females from the census owing to the reticence of certain classes regarding their womenfolk, (ii) the fact that in India there has been at each successive enumeration up to 1901 a rise in the proportion of females, (iii) the low proportion of females at certain ages when omissions would *a priori* be expected, and (iv) the fact that vital statistics show a greater mortality amongst males.

With regard to (i) there is less reason in Assam than anywhere else to expect the omission of females, who even in the plains, except among the higher classes of Hindus and Muhammadans, freely go out and, among the lower Hindu castes in the Surma Valley and among all except the highest in the upper Brahmaputra Valley help their husbands in transplanting the paddy and in the latter area in reaping also we have also found an excess of young women up to 30 in the Surma Valley among Muhammadans, who would be the most likely to conceal their females. In the Hills there is an entire absence of *pu dah* of any kind. I think, therefore, that we can safely neglect this possibility. Objection (ii) falls to the ground at the present census, as far as Assam is concerned, for there is a decline in the proportion of females both in the actual and natural population and in each main religion since 1901. It was argued in paragraph 110 of the last Census Report that there is probability in the theory that women are better able than men to survive periods of unhealthiness and that the rise in the proportion of females then disclosed was due to the insanitary conditions of the previous decade—the same theory was put forward in paragraph 201 of the last India Census Report, where it was claimed that women can withstand the effects of famine better than men. The fact that the last decade has been healthy and that there has been a concomitant decline in the proportion of women seems to add weight to the arguments put forward on behalf of this theory. We have already considered objection (iii) above, where the inaccuracy of the age returns was referred to, and we found also an excessive mortality at the ages in question; Subsidiary Table II shows successive increases since 1891 in the proportions of females at the age periods 5—10 and 10—15 in spite of the general decline within the last ten years; the critics assume that the improvement up to 1901 was due to the gradual disappearance of the concealment of females, but the increase in the period 10—15 combined with a decrease between 15 and 20 cannot be attributed to this cause and all that can be inferred is that there is a tendency towards greater accuracy in the age statistics, which is particularly noticeable in the period 10—15 amongst Hindus. Finally with regard to objection (iv) we find that the vital statistics of the decade 1891—1900 show a slightly smaller proportion of female births and a very large deficiency in the proportion of female deaths in comparison with the figures of the last decade. This rise in female mortality exactly fits in with the theory mentioned above regarding the relative power of women in seasons of calamity and seems to confirm it. The general results of the vital statistics for the last twenty years are that the excess of the proportion of female births over female deaths per mille male occurrences had declined from 19 to 0 in the last decade which points to a decrease in the proportion of females and this is exactly what we find. So that allowing for certain inaccuracies in the return of ages at the census, we must conclude that the vital statistics in spite of their want of precision agree generally with the variations disclosed in the census figures.

On the whole, then, we may conclude that the census statistics of sex proportions are correct. Women are in defect in the plains and there is no much doubt as to the ratio of the sexes which have been detailed above. The very low proportion of

females in the natural population of Sibsagar, which, though it shows a small increase since 1901, is still most remarkable, was attributed in the last Census Report more especially to the injurious effects on women of stooping in the muddy paddy fields during the work of transplanting in July and August. This explanation covered the district of Lakhimpur also, but it was not particularly necessary in that district nor is it now, because the proportion of females there is not much lower than in Sylhet and in 1901 was actually greater for natural population. I think that it will not be disputed that many more women work in the paddy fields during the rains in Sibsagar than in Lakhimpur, where a high proportion of the working women are employed in tea gardens, and I am inclined to accept Mr. Allen's theory as being applicable to Sibsagar mainly.

There remains the curious fact that females are in a majority in the Hills generally. Perhaps the most obvious explanation of this is that the hill tribes are not burdened with the custom of early marriage or an unfavourable climate. The officers in charge of Khasi and Jaintia Hills and Lushai Hills were specially requested to report any local causes which would account for the excess of females. The former considered that the intemperate habits of the men may have had some effect in shortening their lives, and the latter thought that it was due to excessive mortality amongst males up to 20, which he inferred from such vital occurrences as were reported. It will be noted that in every part of the Hills, except in Naga Hills for actual and natural population and in Lushai Hills for actual population only, the proportion of women has declined since the last census. In Khasi and Jaintia Hills this may be due to a return to healthy conditions, but I can only attribute the decline in the other districts to variations in the proportions of the sexes at birth.

71 The last point brings us to a consideration of the causes influencing sex.

Caucation of sex

These are exceedingly obscure, but that there are variations in sex proportions at birth is undoubted, e.g., in Scotland the proportion of female infants rose from 945 to 955 between 1870 and 1900 and fell in Ireland from 951 to 914 in the same period. One of the most recent theories is that of Ewart published in *Nature* of the 5th January 1911, according to which it would appear that there is a tendency in women over 28 to produce boys and in those below that age to produce girls. The theory is based on the statistics of a small area and tends to show that the variations are due to an attempt on the part of nature to equalise the numbers of the sexes. Where women are in a majority there is no need for haste on the part of the men to marry and consequently they will not take a partner before thirty; they are then more likely to mate with women a few years younger than themselves and the result is an excess of male births. When women are in a minority, a man must get a young wife or be left without one and hence more girls are born. In paragraph 82 of the next chapter dealing with birth customs will be found a few Indian ideas on the subject.

SUBSIDIARY TABLE I.

General proportions of the series by main 1 d reasons and d structure.

[illegible]

N.B.—The figures given for internal population in 1971 and 1981 exclude the emigrants to other provinces and those, given for 1981 include extra-provincial emigrants to Israel only.

SUBSIDIARY TABLE II.

Number of females per 1,000 males at different age periods by religions at each of the last three censuses

Age	All regions			Europe			North America			Asia		
	1941	1942	1943	1941	1942	1943	1941	1942	1943	1941	1942	1943
1	0	0	0	0	0	0	0	0	0	0	0	0
2-4	1,020	1,000	1,000	1,000	1,000	1,000	1,075	1,000	900	1,020	1,000	1,000
5-9	1,000	1,000	1,043	1,000	1,000	1,075	1,000	1,043	1,000	1,000	1,043	1,000
10-14	1,000	1,000	1,001	1,000	1,000	1,000	1,001	1,007	1,020	1,007	1,007	1,000
15-19	1,000	1,000	1,047	1,000	1,043	1,075	1,075	1,075	1,047	1,000	1,000	1,000
20-24	1,001	1,000	1,013	1,007	1,000	1,047	1,000	1,000	1,000	1,044	1,040	1,000
Total 0-4	1,000	1,000	1,000	1,000	1,007	1,075	1,000	1,075	1,000	1,040	1,007	1,007
5-9	975	975	900	901	975	975	907	907	907	907	900	901
10-14	900	975	975	975	900	975	975	907	907	900	907	900
15-19	1,000	1,075	1,075	1,000	1,000	1,075	1,075	1,075	1,075	1,000	1,000	1,075
20-24	1,000	1,075	1,075	1,000	1,075	1,075	1,075	1,000	1,000	1,075	1,075	1,075
25-29	900	900	900	900	900	944	975	900	900	1,075	1,075	1,075
Total 5-24	900	1,000	1,075	975	975	975	1,000	1,000	900	1,044	1,075	1,075
30-34	900	900	975	975	975	900	975	900	900	900	975	900
35-39	975	900	900	975	975	900	900	900	975	900	907	900
40-44	900	975	900	900	975	900	907	907	907	975	975	975
45 and over	1,075	1,075	975	1,000	1,047	1,000	1,000	900	900	900	1,075	1,000
Total 30 and over	900	900	975	975	975	975	900	900	975	975	900	900
Total all ages (total population)	900	900	900	900	975	975	900	900	907	1,040	1,075	1,000
Total all ages (total population)	900	900	975	975	975	900	975	975	900	975	975	1,000

79070

719070

SUBSIDIARY TABLE III

Number of females per 1,000 males at different age period by religion and natural division (census of 1911)

Age	Brahmaputra Valley				Surma Valley				Hills			
	All religions.	Hindu	Muhammadan	Animist	All religions.	Hindu	Muhammadan	Animist.	All religions	Hindu	Muhammadan	Animist
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1	1013	1007	1008	1043	997	1010	987	1009	993	981	900	1013
1-5	1008	1016	1000	1003	1003	1003	1003	1004	1006	1001	1017	1007
5-10	1008	1043	1000	1000	1000	1003	1001	1043	1014	1018	1017	1001
10-15	1003	1001	1000	1001	1001	1000	1004	1007	1013	1011	1044	1003
15-20	1003	1017	1010	1043	1018	1003	1007	1015	1003	1001	1007	1043
Total 0-5	1003	1003	1016	1007	1043	1017	1003	1001	1000	1000	984	1003
5-10	981	903	903	903	903	1001	904	1012	903	901	1000	1004
10-15	907	907	907	907	907	907	907	907	907	907	907	907
15-20	1003	907	1017	1007	1007	1007	1007	1007	1007	1007	1007	1007
20-25	1003	1012	1011	1003	1003	1003	1003	1003	1003	1003	1003	1003
25-30	903	904	914	1003	903	903	1010	1003	1003	903	903	1003
Total 0-30	907	903	903	1003	1003	903	1010	1003	1003	903	903	1003
30-40	907	907	903	903	903	903	903	903	903	903	903	903
40-50	907	907	903	903	903	903	903	903	903	903	903	903
50-60	907	907	903	903	903	903	903	903	903	903	903	903
60 and over	907	903	903	903	903	1000	903	903	1000	1003	903	1003
Total 30 and over	907	903	903	903	903	903	903	903	903	903	903	903
Total all ages population (actual)	903	907	903	903	903	903	903	1007	1003	903	903	1003
Total all ages* (natural population)	903	903	903	903	903	903	903	1001	1003	1003	903	1003

* N. B.—See note to Subsidiary Table II regarding figures given for natural population.

SUBSIDIARY TABLE IV

Number of females per 1,000 males for certain selected castes and tribes

Caste or tribe	Number of females per 1,000 males.						
	All ages.	0-5	5-12	12-15	15-20	20-40	40 and over
1	2	3	4	5	6	7	8
GROUP I							
Brahman	821	1010	903	740	903	741	762
GROUP II							
Baidya	840	1000	1002	547	1000	783	671
Barui	903	1047	919	802	1021	988	883
Goala	703	1050	1000	690	1002	749	604
Kaibartta Chasi (Mahishya)	909	1070	1010	636	870	875	871
Kalita	921	1024	957	724	804	900	855
Kamay	930	1013	918	857	1020	1000	709
Kayastha	803	1001	973	686	970	779	800
Kowat	901	1015	973	737	849	1040	902
Koch	900	1027	950	738	904	1013	899
Napit	903	1003	1007	609	1003	980	806
Rajbansal	946	1070	889	851	1005	955	861
Sudra	908	1008	905	605	951	923	937
Tanti	1015	1192	970	924	1005	1140	673
Toli	950	975	1000	722	1168	931	908
GROUP III							
Ahom	907	1054	909	887	1003	880	845
Bhumimall	921	1080	838	748	1075	939	879
Chutia	940	1021	987	813	1046	912	863
Dhoba	945	740	887	747	1000	918	910
Garo	989	949	903	1044	1023	1117	749
Jugi	904	1032	937	740	1055	985	941
Kachari	908	1043	942	930	1024	928	844
Khasi	1117	1005	901	1080	1055	1191	1124
Kuki	1024	1000	933	930	1194	1143	935
Kumhar	978	981	1001	690	1004	1015	966
Lachar	1217	1124	1143	1091	1273	1282	1249
Malo	923	1170	1058	944	984	834	833
Manipuri (Khattriya)	1008	997	970	1002	1010	1027	1031
Mikir	959	1041	904	942	1100	906	818
Nadial	970	1074	904	606	1004	1020	848
Namasudra	971	1080	907	757	1057	910	880
Patni	954	1008	904	705	1102	939	808
Sutradhar	903	1000	928	766	1060	894	815

N. B.—The figures for Brahmans, Baidyas, Kayasthas, Goalas, Tantils and Tolis are probably affected by immigration.

SUBSIDIARY TABLE V

Actual number of births and deaths reported for each sex during the decades 1891-1900 and 1901-1910

Year.	Number of births.			Number of deaths.			Difference between columns 2 and 3. Excess of births over deaths (+), deficit (-).	Difference between columns 2 and 3. Excess of births over deaths (+), deficit (-).	Difference between columns 2 and 3. Excess of births over deaths (+), deficit (-).	Number of female deaths per 1,000 male deaths.	Number of female deaths per 1,000 male deaths.
	Male.	Female.	Total.	Male.	Female.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1871	14,721	9,427	14,148	23,438	70,737	139,134	- 4,891	- 8,715	- 6,895	821	826
1872	16,961	74,938	131,966	94,208	81,264	171,134	- 4,753	- 9,872	- 13,472	828	876
1873	78,929	12,407	131,961	81,467	76,416	139,661	- 8,443	- 11,223	- 620	918	873
1874	81,674	13,673	136,133	81,788	72,303	134,091	- 4,993	- 9,683	2,863	896	844
1875	83,664	4,987	135,631	69,823	73,373	140,204	- 8,687	- 10,883	- 11,673	830	883
1876	87,878	91,342	149,112	97,130	81,297	138,417	- 6,968	- 11,843	- 12,516	921	879
1877	81,070	79,612	163,677	122,774	121,213	154,880	- 6,593	- 11,423	- 96,428	925	914
1878	76,678	71,21	147,889	97,467	84,080	132,477	- 4,411	- 12,577	- 51,608	929	868
1879	91,132	86,893	179,627	84,467	72,123	156,593	- 3,343	- 12,823	12,633	947	824
1880	93,806	69,677	164,477	83,723	73,908	157,631	- 4,815	- 9,815	+ 22,794	911	103
Total 1871-1880	822,762	774,422	1,597,184	826,789	812,815	1,639,604	- 46,829	- 107,829	- 128,915	925	903
1891	81,978	64,321	126,299	77,963	65,628	143,591	- 6,967	- 8,967	12,204	928	754
1892	81,146	67,223	147,473	80,806	77,979	158,785	- 3,817	- 7,122	77,475	936	811
1893	86,577	87,773	174,350	12,619	67,448	180,909	- 8,963	- 3,137	67,606	927	779
1894	86,761	85,778	172,539	76,807	63,863	140,670	- 3,943	- 4,623	61,279	936	824
1895	99,831	85,867	185,698	77,226	72,909	150,135	- 6,317	- 4,677	42,671	925	612
1896	83,296	86,964	170,260	82,173	76,621	158,794	- 6,552	- 4,791	22,317	923	845
1897	86,993	87,711	174,704	78,286	64,834	143,120	- 3,167	- 4,908	81,726	946	919
1898	100,178	97,611	197,789	86,131	80,846	166,977	- 7,287	- 8,211	16,846	949	863
1899	87,673	80,112	167,785	86,919	81,119	168,038	- 7,228	- 7,228	12,963	921	919
1900	89,861	85,111	174,972	87,946	80,221	168,167	- 6,725	- 4,623	11,263	923	890
Total 1891-1900, Alaska.	823,864	809,681	1,633,545	818,979	732,973	1,551,952	- 44,193	- 44,178	913,523	924	877
Barren-ground Valley	64,796	44,312	109,108	42,819	61,116	103,935	- 26,197	- 26,197	146,914	936	877
Barren Valley	69,136	60,178	129,314	89,890	80,113	170,003	- 21,946	- 21,946	212,500	923	879

SUBSIDIARY TABLE VI

Number of deaths of each sex at different ages

AGE.	1906.		1907.		1908.		1909.		1910.		Total.	Average number of birds per 100 bushels of grain.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	1	2	3	4	5	6	7	8	9	10	11	12
2	13	14	15	16	17	18	19	20	21	22	23	24
3	25	26	27	28	29	30	31	32	33	34	35	36
4	37	38	39	40	41	42	43	44	45	46	47	48
5	49	50	51	52	53	54	55	56	57	58	59	60
6	61	62	63	64	65	66	67	68	69	70	71	72
7	73	74	75	76	77	78	79	80	81	82	83	84
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97	98	99	100	101	102	103	104	105	106	107	108
10	109	110	111	112	113	114	115	116	117	118	119	120
11	121	122	123	124	125	126	127	128	129	130	131	132
12	133	134	135	136	137	138	139	140	141	142	143	144
13	145	146	147	148	149	150	151	152	153	154	155	156
14	157	158	159	160	161	162	163	164	165	166	167	168
15	169	170	171	172	173	174	175	176	177	178	179	180
16	181	182	183	184	185	186	187	188	189	190	191	192
17	193	194	195	196	197	198	199	200	201	202	203	204
18	205	206	207	208	209	210	211	212	213	214	215	216
19	217	218	219	220	221	222	223	224	225	226	227	228
20	229	230	231	232	233	234	235	236	237	238	239	240
21	241	242	243	244	245	246	247	248	249	250	251	252
22	253	254	255	256	257	258	259	260	261	262	263	264
23	265	266	267	268	269	270	271	272	273	274	275	276
24	277	278	279	280	281	282	283	284	285	286	287	288
25	289	290	291	292	293	294	295	296	297	298	299	300
26	301	302	303	304	305	306	307	308	309	310	311	312
27	313	314	315	316	317	318	319	320	321	322	323	324
28	325	326	327	328	329	330	331	332	333	334	335	336
29	337	338	339	340	341	342	343	344	345	346	347	348
30	349	350	351	352	353	354	355	356	357	358	359	360
31	361	362	363	364	365	366	367	368	369	370	371	372
32	373	374	375	376	377	378	379	380	381	382	383	384
33	385	386	387	388	389	390	391	392	393	394	395	396
34	397	398	399	400	401	402	403	404	405	406	407	408
35	409	410	411	412	413	414	415	416	417	418	419	420
36	421	422	423	424	425	426	427	428	429	430	431	432
37	433	434	435	436	437	438	439	440	441	442	443	444
38	445	446	447	448	449	450	451	452	453	454	455	456
39	457	458	459	460	461	462	463	464	465	466	467	468
40	469	470	471	472	473	474	475	476	477	478	479	480
41	481	482	483	484	485	486	487	488	489	490	491	492
42	493	494	495	496	497	498	499	500	501	502	503	504
43	505	506	507	508	509	510	511	512	513	514	515	516
44	517	518	519	520	521	522	523	524	525	526	527	528
45	529	530	531	532	533	534	535	536	537	538	539	540
46	541	542	543	544	545	546	547	548	549	550	551	552
47	553	554	555	556	557	558	559	560	561	562	563	564
48	565	566	567	568	569	570	571	572	573	574	575	576
49	577	578	579	580	581	582	583	584	585	586	587	588
50	589	590	591	592	593	594	595	596	597	598	599	600
51	601	602	603	604	605	606	607	608	609	610	611	612
52	613	614	615	616	617	618	619	620	621	622	623	624
53	625	626	627	628	629	630	631	632	633	634	635	636
54	637	638	639	640	641	642	643	644	645	646	647	648
55	649	650	651	652	653	654	655	656	657	658	659	660
56	661	662	663	664	665	666	667	668	669	670	671	672
57	673	674	675	676	677	678	679	680	681	682	683	684
58	685	686	687	688	689	690	691	692	693	694	695	696
59	697	698	699	700	701	702	703	704	705	706	707	708
60	709	710	711	712	713	714	715	716	717	718	719	720
61	721	722	723	724	725	726	727	728	729	730	731	732
62	733	734	735	736	737	738	739	740	741	742	743	744
63	745	746	747	748	749	750	751	752	753	754	755	756
64	757	758	759	760	761	762	763	764	765	766	767	768
65	769	770	771	772	773	774	775	776	777	778	779	780
66	781	782	783	784	785	786	787	788	789	790	791	792
67	793	794	795	796	797	798	799	800	801	802	803	804
68	805	806	807	808	809	810	811	812	813	814	815	816
69	817	818	819	820	821	822	823	824	825	826	827	828
70	829	830	831	832	833	834	835	836	837	838	839	840
71	841	842	843	844	845	846	847	848	849	850	851	852
72	853	854	855	856	857	858	859	860	861	862	863	864
73	865	866	867	868	869	870	871	872	873	874	875	876
74	877	878	879	880	881	882	883	884	885	886	887	888
75	889	890	891	892	893	894	895	896	897	898	899	900
76	901	902	903	904	905	906	907	908	909	910	911	912
77	913	914	915	916	917	918	919	920	921	922	923	924
78	925	926	927	928	929	930	931	932	933	934	935	936
79	937	938	939	940	941	942	943	944	945	946	947	948
80	949	950	951	952	953	954	955	956	957	958	959	960
81	961	962	963	964	965	966	967	968	969	970	971	972
82	973	974	975	976	977	978	979	980	981	982	983	984
83	985	986	987	988	989	990	991	992	993	994	995	996
84	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008
85	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020
86	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032
87	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044
88	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056
89	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068
90	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080
91	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092
92	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104
93	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116
94	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128
95	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140
96	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152
97	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164
98	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176
99	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188
100	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200

CHAPTER VII.

CIVIL CONDITION

72 The main statistics concerning civil condition are contained in Imperial Table VII and XIV, the former combining it with age and religion and the latter with age and caste. There are five subsidiary

General

tables at the end of this chapter, which will be referred to below in their appropriate places. Several peculiarities of the statistics connected with marriage in India occur at once to persons acquainted only with European customs. These are the universality of marriage, the prevalence of early marriage, particularly amongst females, and the large proportion of widows.

At first sight it would seem that in Assam there is nothing very specially noteworthy, at least as far as males are concerned. Subsidiary Table I shows that 55 per cent of the males are unmarried, while in England in 1901 the number of bachelors was only 6 per cent greater. But the percentage of spinsters is only 42 per cent in Assam against 59 per cent in England, and when we go further and examine the age statistics, we see that in Assam most of the unmarried males are under 20 and most of the spinsters are under 15. A glance at the figures in Subsidiary Table III for all religions will show that 60 per cent of the males between 15 and 40 are married and that only 3 per cent of those over 40 are unmarried amongst females 27 per cent of those aged 10—15 and 80 per cent of those between 15 and 40 are married and less than 1 per cent of those over 40 remain single. In Prussia in 1900 there were no males and only 4 females per mille married under 20, while 47 per cent of the men and 37 per cent of the women between 20 and 40 were still single. Perhaps the most striking feature of the statistics is the large number of widows. Subsidiary Table I shows that out of 1,000 women in Assam 162 are widows, while in England at the 1901 census there were only 74 widows per mille. These peculiarities of marriage statistics are not so pronounced in Assam as they are in other provinces of India. For example, in Bengal in 1901 only 48 per cent of the males and 32 per cent of the females were unmarried, and the proportion of widows per mille of females was 199. The main reason for this lies in the fact that the marriage customs in vogue in the Brahmaputra Valley and the Hills are somewhat different from what may be regarded as those typical of India.

Subsidiary Table II shows that in the Surma Valley the number of unmarried females per mille is 57 less than the proportion in the Brahmaputra Valley and 88 less than that of the Hills, and that while the number of married women is not very much higher than in the other two divisions, the proportion of widows is considerably greater and is 30 per mille above the provincial figure. The statistics of religions for the province show that the Buddhists are the most married and show the smallest proportion of widows and the largest of widowers, but they form only a small community and cannot be taken as typical. The greatest number of widows, 188 per mille, is found amongst Hindus, who are followed in order by Muhammadans, Animists and Christians. There are more married women amongst Muhammadans than in any other of the main religions and the number of spinsters is highest in the Christian community, though the Animists are not far behind. The large extent of widowhood amongst Hindus is due partly to the tender age of the brides and partly to the prohibition of widow marriage, but, as will be explained below, these customs do not prevail in Assam as much as they do in other parts of India. The preponderance of married women amongst Muhammadans arises from the fact that, like Hindus, their girls are married young, but their widows are not prevented from accepting a second partner in life. Animists and Christians are similar to Muhammadans in that they have no objection to a wife who is not a virgin, but they are differentiated by postponing the marriage of their womanfolk until they have reached the period of adolescence.

73 Subsidiary Table III shows that in 10,000 Hindus of either sex 5 males and 43 females below ten years of age are married and 2 females are widowed. It has always been a question how

Hindus

for the statistics for this age period represent facts and special efforts were made during compilation to ensure that all doubtful cases should be investigated locally by the district authorities. The proportion of married and widowed during the early years of life shows since 1901 a small but satisfactory decrease, which is not improbably

altogether due to more accurate returns. At the next age period 10—15, the number of married females is over ten times that of the males at 15—40 female superiority still holds good, but from 40 upwards married men are nearly three times as numerous as married women. In Subsidiary Tables II and IV which show statistics by religious and locality Goalpara district has been shown separately from the rest of the Brahmaputra Valley in order that the conditions of the greater part of the latter area might not be obscured. It will be noted that the conditions in Goalpara approximate to those prevailing in the Surma Valley. Out of every 1,000 Hindu females aged 5-10 the number who are married is 43 in the Surma Valley and 51 in Goalpara against only 11 in the rest of the Brahmaputra Valley. Similar results are obtained in the age period 10—15 both for married and widowed females, the latter being fewer in proportion at every age in the Brahmaputra Valley. The figures given in Subsidiary Table IV showing the number of females per 1,000 males at different ages in each civil condition are equally striking. The statistics prove that the Surma Valley and Goalpara are more like Bengal in the marriage customs of their Hindu inhabitants than the rest of Assam. Indeed in the central and upper Brahmaputra Valley the only Hindu castes which are orthodox in the matters of child marriage and the prohibition of widow marriage are the Brahmans and Grahapitras. Subsidiary Table V gives the figures for certain selected castes, which are distinguished by locality. I am not sure that very much reliance can be placed on the few returns showing married girls under 5. They come mainly from inferior castes, amongst whom there is a noticeable tendency to be more orthodox than the Brahmans themselves, as will be seen immediately. The age period 5—12 shows remarkable results, the castes with high numbers of married girls are inferior and belong to the Surma Valley with one exception, the first are the Bhuiyais with 21.9 per mille and they are followed in order by the Patnis, Talis, Dhoobas, Namasandras, Rajbansis of Goalpara, Baruis and Malos, the Brahmans of the province, who appear next in the list have only 12.2 per mille, the Kayasthas only 0.7 and the Baidyas as few as 3.4. The highest proportion amongst castes peculiar to the Brahmaputra Valley is found amongst the Kalits, but it is only 2.9; the Kewats, hoobas, Mikirs, Kacharis, Chutias, Ahoms and Nadais follow in the order given: among the latter two castes there are only 4 girls married between 5 and 12 years of age. Similar results are obtained by an examination of the statistics of the age period 13—20. It will be noticed that here the highest proportion of widows is amongst the Malos, a fishing caste of Sylhet. It would appear reasonable to infer from these figures that in the Surma Valley and Goalpara the castes which hold an inferior status in Hindu society are more anxious to marry their girls in infancy than the higher castes, while in the Brahmaputra Valley the indigenous castes are as yet fairly free from the prejudices against adult marriage of women. The age of the bridegroom follows the same course, with a few curious exceptions. The Goalas of the province, the Tantis of the upper Brahmaputra Valley who are foreigners and the Malos of Sylhet contain the highest proportion of married males aged 5—12, but I would not place much stress on the statistics of this period. Between 12 and 20 the Goalas have the greatest proportion of bridegrooms but they are closely followed by the Anaimis, Kacharis and Chutias of the Brahmaputra Valley and then follow the Kamars, Tantis, Brahmans and Mikirs. Apart from the high statistical position of the Anaimis, the castes in inferior to the Brahmaputra Valley marry their sons after 20. I am at a loss to explain why the Kachari, Chutia and Mikir boys should take wives at such an early age. It may be due to greater freedom of intercourse with the other sex and the need for making some permanent arrangement as soon as there are signs of conception.

74 Up to the age of 10 the proportion of Mohammedan girls married

is much less than that found amongst Hindus but between 10 and 15 there are more girl wives amongst the

former. It is not until we get beyond 40 years of age that we find the married males in excess among Muhammadans. The number of widowers is low at every age and the proportion of widows does not approach that among Hindus until after 10, when presumably the chances of a fresh marriage are not favourable to women who have already been married and have now to compete with younger virgins. There is nothing very special in the variations by locality if anything Muhammadan women seem to marry younger in the Brahmaputra Valley and the proportion of widows is somewhat lower than in the Surma Valley. I don't think that it would be safe to draw any conclusions from the small apparent variations in the statistics since 1881; the present results are probably nearer accurate. The small difference between Hindu and Muhammadan last follows from the prohibition of widow remarriage among the former.

75 The statistics of Animist males are not very dissimilar from those of Muhammadans, except that there is a higher proportion of widowers amongst the former. The striking features are concerned with the women. Below ten years of age there are only 10 married and 1 widowed female per mille against 33 and 2, respectively, among Muhammadans and 43 and 2 amongst Hindus. Between 10 and 15 the proportion of married girls is about a third of that for all religions for the province and the proportion of widows bears the same ratio to those of the other two religions. Animists have the highest number of married women over 40, and consequently the lowest number of widows. It would appear from Subsidiary Table IV that the Animists of all ages in the Brahmaputra Valley have a lower proportion of widows than those in the Hills, but the influence of their Hindu neighbours on the former is shown by the excess of married girls and widows between 10 and 15. I am again inclined to attribute the small variations disclosed in Subsidiary Table IV to greater accuracy at the present census.

76 The theories which have been put forward to explain the origin of child marriage were discussed in the last Census Report, in paragraph 120 of which it was stated that local opinion agreed with Mr O'Donnell's view that the practice of child marriage was established to prevent early loss of virginity and the danger that grown-up girls might refuse to accept a husband of proper caste and rank. Local enquiries instituted regarding the present average ages of marriage for females among different castes point to the conclusion that in the Surma Valley infant marriage is an established custom amongst every class of the people. In Goalpara the Rajbansis, who form the main Hindu caste, are said to marry their daughters when they reach 11 or 12 years of age. In the other districts of the Brahmaputra Valley Brahmans and Grahapipras practise infant marriage, but the Kalitas, the highest indigenous caste, do not give their daughters in marriage before the age of 11 or 12, the age for Kewats is about 14, for Koches 15, while other castes keep their daughters until they are 16 or 18 years old, which is the average age of marriage amongst Animistic tribes. These results are confirmed by the statistics of caste which have been given above. One would be inclined to infer that in Assam the existence of the practice of child marriage is due to imitation and that it is a part of the general tendency of castes to raise themselves by adopting the customs of their superiors. Certain practices, such as adult marriage and the purchase of brides, are viewed with disfavour by the higher castes of orthodox Hindus. The Grahapipras of the Brahmaputra Valley are said to have given up the latter custom since 1908, and the tendency amongst the Kalitas, Kewats and Koches is to follow their example. In the Surma Valley the Jogis are taking the same course and the Muhammadans are coming into line with their co-religionists elsewhere. The reports show that even among the lower castes, such as Patnis and Namasudras, there is a tendency to minimise the prevalence of the custom, and in both valleys the bride price is often declared to be in the nature of an aid to the bride's family to bear the marriage expenses. There would appear, then, to be little doubt that in the gradual abolition of the bride price we have an example of deliberate imitation, and it would seem that the most obvious explanation of the practice of child marriage, so far as it exists in Assam, is that it has arisen from the same cause. But plausible as this theory is, it does not meet with general acceptance when applied to other parts of India, and it was shown in the last Bengal Census Report that marriage in that province was largely a matter of locality, though depending to a certain extent on its cost. The enquiries made tend to show that the cost of the marriage ceremony has very little connection in Assam with the bride's age, because the money spent varies with the means of the parties and hence tends to be larger amongst the higher castes, who are generally more well-to-do. It has been suggested that infant marriage owes its origin to low castes, who on their conversion to Hinduism introduced it in order to put a stop to the premarital intercourse which is common amongst aboriginal tribes, but I do not think that this theory could claim support from our statistics. On the contrary we find that in the Brahmaputra Valley, where there are more Hindus not far removed from Animism than elsewhere, the marriage age of girls is high, but in the Surma Valley and in Goalpara on the Bengal border it is low, and the only conclusion that seems to be borne out by the figures is that referred to above, *viz.*, deliberate imitation.

77 The most obvious method of discovering the extent to which polygamy is prevalent is to compare the number of married males with the number of married females. There are however two factors

which cannot be neglected in this matter there may be a tendency to show as widowed not alone widows who have married again, but also women who live with men without having gone through a formal ceremony secondly the statistics may be vitiated by migration. Every effort was made to eliminate the former danger during both enumeration and compilation and the fact that there are decreases since 1901 in the number of unmarried females over 0 e.g., in Nowgong Lakhimpur Darrang and Garo Hills, would tend to show that the present figures are somewhat nearer the truth. The only way to avoid the second difficulty is to confine ourselves to large areas. In the province as a whole it is only amongst Muhammadans, Animists and Christians that there are more married women than men, the proportion per mille of males being 1,014, 1,029 and 1,017 respectively. It is clear that polygamy does not prevail to any extent, but it must be allowed that the statistics are obscured by the immigrant population. Polyandry does not exist now in Assam, but it may be inferred that it prevailed amongst the Khasis and Garos, who still trace their descent and inherit property through the female.

78 The system of Kulinism which is peculiar to Bengal does not exist in any part of Assam, but in Sylhet the practice of hypergamy based on social status is found among the higher castes.

Hypergamy

Hypergamy is a term invented in India to express the custom of marrying a wife of a superior social grade. It does not imply that the latter is of a superior caste, but only that the superiority is a social one within the caste. In Sylhet an educated man can always and a wealthy man can generally obtain a wife of higher social position than his own. High social position there implies a family which in bygone days held important posts under Muhammadan rule or distinguished itself by learning or the acquisition of property. In Sylhet also wealthy Dosses and Shahuas succeed at times in marrying their sons and daughters to Vaidyas and Kayasthas, though the latter are generally of indifferent status in their own caste, and Vaidyas and Kayasthas freely intermarry though such a practice would be reprehensible in Bengal. This is a step beyond the usual hypergamy and postulates a freedom in caste matters which is not often found and which will be discussed later on in the chapter on caste.

79 It may be stated as a general fact that amongst the higher castes the *gotras* and

Exogamy and prohibited degrees

the prohibited degrees of relationship form the exogamous circle amongst the lower castes there is a good deal of laxity with regard to the *gotras*, which is practically non-existent, although in imitation of the higher castes some of them profess to have *gotras*. Amongst the Brahmans the *gotras* are generally eponymous: each is supposed to consist of the descendants of one or other of the great Vedic Saptas or Rishis. When *gotras* with similar names are found amongst other castes, the descent is claimed not from the saint, but from members of the caste who were included amongst his disciples. In Assam the only castes which can be said to have such exogamous sections are the Brahmans, Vaidyas and Kayasthas in the Surma Valley and Brahmans and Grahapras or Acharjis in the Brahmaputra Valley so that excluding these castes, it may be said that marriage is forbidden only within the prohibited degrees of relationship. When a woman of any of these castes marries, she enters the exogamous group of her husband. The custom which exists in some places of taking a bride from a village other than that of the bridegroom does not exist in Assam. The general rule with regard to the degrees within which marriage is forbidden prohibits marriage amongst Brahmans Vaidyas and Kayasthas within seven generations on the father's side and five generations on the side of the mother, but this rule is not strictly enforced amongst the lower castes. The custom of cousin marriage does not exist amongst Hindus but is permissible amongst Muhammadans. Amongst the Garos one daughter of the family must marry the son of her father's sister or in the absence of such a cousin, a man of her father's motherkin.

I have not been able to discover any trace of totemistic exogamous clans in the proper sense of the word in Assam, i.e., though such sections may have the names of animals or natural objects there does not appear to be any reverence for the supposed ancestor. A possible exception is the Jirwa Nongshet clan in the west of the Khasi Hills, which believes that its ancestors sprang from a bamboo plant and in deference to this belief refuses to eat the small green shoot of the bamboo which are common food amongst the neighbouring clans. The following interesting account of the

exogamous sections of the Sema Nagas is given by Mr J Needham, late Subdivisional Officer of Mokokchang —

The Sema tribe is subdivided into seventeen exogamous divisions which are enumerated below —

1 Simi	9 Katenimi
2 Chunimi	10 Kibalimi
3 Aomi	11 Kinimi
4 Ayemi	12 Khakhulimi
5 Achumi	13 Shohemi.
6 Yeputhomi	14 Tsukemi
7 Chisholimi	15 Zemomi.
8 Chishulimi	16 Chophemi
17 Watsami	

The Semas say they originally were born on Takabu Hill which overlooks Kohima station, and then gradually spread north to the villages they now occupy. This hill is known to the Angamis as Pulebadzu, Pule's sitting place.

Nikhoga was the first man and he had six sons. Of these six sons, he could only find a wife for the eldest. During the latter's absence from home the other five brothers used to carry on intrigues with his wife. Seeing this, Nikhoga, in order to avoid trouble, called his sons together and said they must all go their own way and form their own clans. On the appointed day he killed a pig, a dog and a goat and cooked a quantity of rice and had a feast. Each son was asked his choice and according to their choice or any particular trait in their character their clans were named. The eldest of course remained with his father and his clan took on the tribal name "Simi". Another chose the dog's head, saying as the dog eats everything, so will he and his clan. These are known as "Chunimi," which translated literally corresponds to "the eaters of everything." One chose the pig's head and his clan are called "Aomi" (from ao=a pig). Before the feast, while the brothers were carrying in firewood, one of them made a great noise while carrying his load and his clan are called "Ayemi" (from aye=a noise). Another was the first to eat rice at the feast and his clan are called "Achumi" (from a=rice, chu=to eat). The last one was a very taciturn fellow who would not join the others, but stood silently looking on. His clan were accordingly called "Yeputhomi" (from ye=a clan, tholo=very deep, silent).

These five brothers then migrated north with their respective followers, and one of them, a man called Khogamo, grew very prosperous and his village became very large. He had three sons and calling them told them to form new clans, each taking a number of followers. Chisho was the eldest and he formed the Chisholimi clan. The second son was a thief and was continually being thumped on the mouth, evidently because the proceeds of the thefts found their way to this member of his body. His clan are called Chishulimi (from chishi=to thump on the mouth). Kate was the name of the youngest and his clan were called "Katenimi" after him. To this day we have the villages of Chisholimi and Katenimi.

Kibalimi is an offshoot from Simi. It seems the founder of the clan was very fond of roaming about the streams (aziba=a pond or pool). Kinimi is an offshoot from Aomi and is named after its founder Kinishe. Khakhulimi is an offshoot from Achumi and is merely named after its founder Khakhu. Shohemi is an offshoot from Chisholimi. The founder was a very inquisitive fellow and had a way of always raising his head when looking at anything (shohe=to raise). Tsukemi is an offshoot from Chishulimi. The founder was a very mischievous fellow who was always being caught hold of and scolded (tsuke=to catch hold). There was a woman named Pithih who gave birth to an illegitimate child. She could not name the father. This boy grew up a strong man and became wealthy. He founded the Zemomi clan. Zemomi means literally "by the blood of an unknown" (from aze=blood, mo=not, unknown, mi=child).

I have not been able to trace from which clans the Chophemi and Watsami are offshoots. The man who founded the Chophemi clan was one day found in a pond with only his head and neck out of water and his clan are called Chophemi (from chophe=to project). The founder of the Watsami clan one day left some finely pounded rice in a basket. He had intended brewing liquor with it. He went away to attend to some other work and coming back found a pig eating it. He tried to snatch the basket away and the pig bit him on the hand. The word is derived from ao=a pig, tsa=to bite.

80 A full account of the marriage customs in use amongst Hindus and certain tribes in Assam was given in the last Census Report. It may be mentioned here that marriage by service is more common amongst the Animistic or semi-Hinduised tribes than elsewhere. Among the Mampuri settlers of Sylhet the Gandharva form of marriage is quite common. The parties arrange an elopement at a dance or other assemblage and run away to some distant village, from where they send the news to their homes. Then people then call together some friends and proceed to the spot singing and dancing, and bring back the happy pair to the bridegroom's house amidst general rejoicings. Amongst the Jugs of Sylhet the bridegroom pretends to be very angry and rushes away with the mat doors of his would-be father-in-law's house, whereon he is threatened with a paddy husker and finally pacified by being told he will get a sweet wife. Then follow the usual ceremonies of marriage. Detailed descriptions of the tribal forms of marriage

will be found in the ethnographic monographs already published. The following account of a marriage amongst the Lhota Nagas may prove interesting —

The first step is for the suitor to send an old man with a gourd of liquor and a bundle of wool to the girl's parents if the latter are willing to give their daughter they asked her consent; formerly she had to go whether she liked it or not, but now she is allowed a vote in the bargain. The young man, on receiving intimation of consent, takes a hen in his hand and accompanied by an old man proceeds to the girl's house where an old woman is called in by the girl's parents; the fowl is then divided and the head-half is given to the old man and the tail half to the old woman. This division of what may be called the wooting-fowl is the essential part of Lhota betrothal, and failure to proceed with the marriage after this entails a fine on the defaulting party. The price is then arranged a well-to-do suitor will give four pigs of the value of Rs. 20 each and a spear worth Rs. 2, but within recent years their value in respect is commonly given; a poor man might pay as low as Rs. 4 — the value of four small pigs and a spear. The marriage price in former days was paid in instalments, first one pig which furnished a feast for the whole family of the girl, secondly after an interval of three or four months, two pigs and a spear which were taken by the bride's father and mother and finally the remaining pig, which was divided in two, the head-half being given to the girl's parents and the other half being split in two and half taken by the girl and half by the would-be bridegroom. All the latter's male relations go to the girl's house and are feasted there by her parents. At the end of the feast all the girls related to the bride form a ring around her and sing "girl our way are few you cannot have her" — an old woman possessing an accompaniment to the song with a drum stick for the possession of which mock fight begins and finally the girl is surrendered. On the way back to her husband's house the bride walks first and the bridegroom second, each carrying a gourd of liquor and behind them come all the relations with lighted torches — they are met by an old man who takes the bridegroom's hand and an old woman who takes the bride; the pair are then made to sit down together and then to stand together and finally they are again seated side by side and the ceremony is over. On the first night a little girl from the bride's party and two boys from the bridegroom's sleep in the house. In the morning the whole four go out for water should it be time for it they are any animal on the way it is a bad omen and a sacrifice must be done. The marriage costs a bridegroom about a hundred rupees; the expense of the bride's family are only four or five rupees, exclusive of such ornament or ekhlos as they may care to give her.

Divorce is common and results from faithlessness on either side or mutual incompatibility. If the wife is unfaithful, the husband recovers the marriage price; if the husband is unfaithful the girl's parents receive ten rupees or a small pig — the marriage price is refunded when the parties find that they cannot live together in peace. Polygamy is very common and is limited only by the man's resources; polyandry is uncommon.

81. The use of terms of relationship is an interesting study to the ethnologist,

Terms of relationship.

because they often exemplify social customs or afford clues to those which are defective or otherwise inexplicable. Very full lists have been received amongst others from Lieutenant-Colonel Shakespeare Political Agent Manipur and Rev Mr Lettice of the Baptist Mission to the Tangkhul Nagas, and will be transmitted to the Census Commissioner for communication to Anthropological Societies — they are synopsized in an appendix to this chapter for the benefit of those who are curious on this subject. In the limited space at my disposal I proposed to confine myself here to the terms used in Lhoma. The words for father, mother, son and daughter assume different forms according as the person concerned speaks, is spoken to, or is spoken of. My father is *mor bopai*; your father is *tomar baper*; his father is *tar bapek*; similarly for mother the forms are *ai mar mak* for son *po pater* and *patok* and for daughter *ji jier* and *jiek*. The distinction between elder and younger is maintained by the use of separate words for elder and younger brother, brother-in-law, sister and sister-in-law, paternal and maternal uncle, uncle's wife, aunt and aunt's husband; the paternal uncle and aunt are carefully distinguished from those on the mother's side, and so are brothers and sisters-in-law according as they are on the husband's or the wife's side. On the other hand, first cousins on both sides are called brothers and sisters, whether they are children of a brother or a sister, but are distinguished as being younger and elder. Nephews who are children of a brother have a different name from the children of a sister and they stand in the same relationship to the wife of their uncle as they do to him. Grandparents and grandchildren have the same names whether they are on the male or female side and so do fathers and mothers-in-law. There are special names for the

husband of the wife's sister, for the wife of the husband's brother, and for the parent of the son's wife The terms in use are given herewith —

Relation 1	Assamese. 2	Relation. 3	Assamese 4
1 Father	Bopai, etc	Son	Po, etc
2 Mother	Ai, etc	Daughter	Ji, etc
3 Elder brother	Kakai	Younger brother	Bhai
4 Elder sister	Bai	Younger sister	Bhaini
5 Father's brother { Elder Younger	Bar bopai Khura, dadai	Brother's child	Bhatija
6 Father's brother's wife { Elder Younger	Bar ai, bar bau Khuri	Husband's brother's child	Bhatija
7 Father's brother's child	{ Kakai, bhai (m) Bai, bhaini (f)		
8 Father's sister { Elder Younger	Jethai Pehi		
9 Father's sister's husband { Elder Younger	Jethpa Peha		
10 Father's sister's child	{ Kakai, bhai (m) Bai, bhaini (f)		
11 Mother's brother	Momai	Sister's child	Bhagin.
12 Mother's brother's wife	Mai, mami	Husband's sister's child	Bhagin.
13 Mother's brother's child	{ Kakai, bhai (m) Bai, bhaini (f)		
14 Mother's sister { Elder Younger	Jethai Mahi		
15 Mother's sister's husband { Elder Younger	Jethpa. Maha		
16 Mother's sister's child	{ Kakai, bhai (m) Bai, bhaini (f)		
17 Father's or { Father 18 Mother's .. { Mother	Kaka Buri ai	Son's or daughter's { Son Daughter	Nati Natin
19 Husband	Gurhant or guriek	Wife	Ghaini.
20 Wife's or husband's father	Sahur	Daughter's husband	Jowan
21 " " " mother	Sahu	Son's wife	Bowari
22 Wife's brother { Elder Younger	Jethai Khurkhah	Sister's husband { Elder Younger	Bhimhi. Bhaini.
23 Wife's sister { Elder Younger	Je sahu Khurkhah		
24 Husband's brother { Elder Younger	Jethai Deor	Brother's wife { Elder Younger	Bau Bowari.
25 Husband's sister { Elder Younger	Sahu. Nande		
26 Wife's sister's husband	Salpati.		
27 Husband's brother's wife	Ja.		
28 Son's wife's parents	{ Divoi (m) Bivoni (f)		

82. I have received a great deal of information on the subject of bir h-customs but it is impossible in a census report to do more than to

Birth-customs.

coll interesting points from the mass of material collected, and as orthodox Hindu and Muhammadan usages are well known, the extracts given below refer entirely to Animistic tribes or those who have not long given up their primitive customs. The subject is treated in each of the Assam tribal monographs published by Government. I have endeavoured to give here information not included in them.

Rites during pregnancy such as the *paichamrita* and the *shadi bhaktan* are mainly confined to orthodox Hindus, but amongst the Khasis, the Rangdunia Rabhas of Goalpara, the Ao Nagas, the Kacha Nagas and the Lushais there is usually a sacrificial ceremony to ensure a safe delivery. One correspondent quotes the Sanskrit prescription of one Koka Pandit, who lived about 600 A.D. for ensuring the sex of progeny but its virtue seems to lie in cohabitation on the even or odd days after the menses according as the offspring is intended to be female or male and in this it follows the ordinary Hindu theory. The same correspondent refers to a now obsolete practice of the Kacharis of North Cachar for causing sex, which consisted in blowing through a reed in a particular manner into the vagina this practice is said to have been stopped about fifty years ago by a Christian Missionary. In the matter of forecasting sex the following extract from the Rev. Mr. Pettigrew's account of the Tangkhul Nagas of Manipur is the most interesting:—

Those who can afford to call in the village doctor (Khasongra) to forecast the sex of the child practice the following:—The husband and wife are made to sit inside the verandah of the house and the Khasongra with a peg-top (boy playing) and a mothilla (a girl playing) a kind of round wood called *knag* in Manipuri, in his hand stands at the threshold and throw first the peg-top towards the woman and if it goes in the direction of her legs the child will be male; if it does not so spin the *mothilla* is thrown in the direction of the woman and if it alights in the same direction the child will be female. If neither acts in this way the fates are against any diagnosis of such an important prognostication, or the Khasongra is not considered divine of hidden things. In this matter forecasting the sex, dreams by the pregnant women are considered a source of information. If she dreams that she is drinking out of a *bro*, the large size gourd carried by headsmen from which the rice beer is drunk, then she will be delivered of female child but if she drinks from *khing khoeam*, drinking pot made of bamboo, the child will be male. A lamb is planted outside the house denoting an enemy's head in former days and hence associated with the idea of warrior.

There are no traces of the practice of abortion. If the child is divined to be female: in some tribes a girl is welcomed on account of her value in bride-price. The rules regarding prohibited food are usually fairly sensible and are intended for the preservation of the health of mother and child. Of the Tangkhul Nagas Mr. Pettigrew writes:—

There is no food prohibited before birth but after birth the eating of any green vegetable from the jungle is refused. It is not made till the afternoon when the rice kind of honey eaten by the mother is supposed to make the child sweet for a. There are other things prohibited however as described herewith:—

- (1) Whatever a woman may do during the pregnant period her abdomen must be covered over with cloth the belly being the raw she does not indulge in the luxury of a bath during this time. Her feet need be only washed.
- (2) She is forbidden to take pants fruit from the jungle: the bark of unfermented fruit (tashum) of these barks. If she does so the child will die. All birth the womb will be transformed to the same kind of punishment that if she is in the centre of these branches of a tree fruit of the wild plantain is a curse.
- (3) She is forbidden to gather burnt wood from the jungle, otherwise the child will be born coal black in colour.
- (4) She is forbidden to carry a warping tone to the rice field otherwise the child will be born without hands or legs.
- (5) She is forbidden to make a fire, otherwise in the former case the child will be born with light shining tongue out all times of the day and in the latter case the child will not live long. The frog is a curse with hands and legs. If a frog and a snake are met together they should be met and not to be killed.

83 The custom of the couvade seems to imply a mysterious magical and sympathetic connection between father and child such that if the father is injured, certain rules the child suffers. Some anthropologists find the origin of the custom in the transition from the original matriarchal system to the patriarchal. Though it was reported on all sides that there is no trace of the couvade in Assam the following reference to the couvade of the father seems to be in accordance. Amongst the Maram Nagas of Manipur the husband of a woman in advanced pregnancy is absent from his usual work at night lest he should meet the God Siraps who might return with him and injure

the child and its mother after birth the father must not go out for ten days in a high wind or cloudy weather for fear that the Wind God might injure the child. Amongst the Lushais during pregnancy

the father will no cut up any animal that has been killed or cut off its limbs for fear his child should be born without those limbs. He believes too that if he takes the flesh of any wild beast feared or if his child will be still born. If he gives away any article of clothing to a man of a distant village, the child's health will be permanently impaired. He also avoids all hard work, because his performance of hard work is considered to be injurious to the child's health.

Amongst the Ao Nagas

the husband helps the wife and performs all the other duties attendant on child-births. Immediately the child is born he puts a little rice, which he has previously chewed, into the child's mouth and says aloud 'I am first! This is my child which God has given me.' This is done to prevent the evil spirit from taking possession of the child and causing its death.

84. It would appear that twins are generally regarded as unlucky. The following shows the ideas of the Tangkhul Nagas —

I am inclined to think that the Ao is about this as numerous as the villages of the tribe. Some villages then and others very much object to have such a woman among them. The latter look upon her as some lower animal who naturally gives birth to more than one. At Uthul the belief is that when the twins are both under the husband of the mother must be a descendant of some cannibal tribe, like the tiger, and ought to be carefully watched for any tendency towards a man-eating disposition. There are certain villages in the tribe where these people are supposed to dwell, Tallon, Kachai, Phrang, Nungbi, Nungshong, Mong him, Chilloo, and the Kuki villages. Those who welcome them think that they are specially blessed fruitfulness of their crops.

85. There are many different ways of disposing the body of a child dying in infancy. Of that among the Meitheis of Manipur Colonel Shakespear gives the following account —

A child which dies under three years of age is buried in some place where people are not likely to go, sometime in a deep grave close to the water side or on a river bank. Some will roastel peas are buried with it and the Maiba says 'when these peas spring up, then you may return, not till then.' The spirit of such children are called Siron or Apumli according to sex, they are supposed to be extremely malicious, and people walking on their graves are liable to get swollen feet or some eye disease. If the ceremony described below is not properly performed, the spirit of the child may re-enter the mother's womb and the next child will die in the same manner. Three days after the burial of the child, which takes place on the day of birth, the *lat-gu-pat* ceremony has to be performed. *upal* is the libation which a Naga pours out on to mother earth, before he drinks, the name has survived, though since the Manipuris became Vaishnavas the *ya* or rice beer has been omitted. A plaited bunch is taken and beginning at one end the fruits are counted, the counter saying *Chang*, i.e., "alive" to the first one, then *Si*, i.e., "dead" to the second and so on, if the word *Si* falls on the last fruit that bunch is taken, if not, another must be tried. Having got a suitable bunch it is placed in the verandah of the house and with it some betel nut on a leaf and some sort of fruit on another leaf (called *Leeri*) and a loin cloth or petticoat according to the sex of the child and a muslin shawl and, if the child was a boy, also a pugger. The Maiba now addresses the spirit of the departed child saying 'we have given you all this food and clothing, be content go and do not return.' The offering becomes the property of the Maiba.

Three months after the burial another and more complicated ceremony has to be performed, but the description is too long to be reproduced here.

86. There are many different methods of name-giving. That among the Tolla Rabhas of Kamrup is described as follows —

On the fifth day, after performing the necessary purification ceremonies, a number of relations and kinsmen are called and a fowl is given to a kinsman or D'wri, who with the stem of a plantain leaf goes on striking the fowl uttering a name at each stroke. The name which is uttered with the stroke that kills the fowl is given to the child. The fowl is then cooked and eaten by the men present with *mad* (liquor) and *blat*.

Amongst the Tangkhul Nagas the following is the custom —

There are two styles of the name giving, one for the rich and one for the poor. For the rich a pig is killed and offered up to "Kameo" (evil spirit) by the "sherra" (village priest) who proceeds to call out the name of some ancestor or ancestor's outside the house. On hearing this name the father in the house calls out "luh ungri" (it is come here), and from that day the child is called by that name. The poor call in the aid of the "laja", which is the Tangkhul principal charin and diviner. The Manipuris call it "paya tatpa" it is really a strip of split bamboo cut and manipulated to show either a bad or a good sign. They think of a name first and then work the kapa. Owing sometimes to this acting most obtrusively and refusing to be favourable, the poor child is there and, then called by the name of "pashu" (male) or "pashuli" (female), a bad kapa. The time of giving names is generally at the sixth or fifth day after birth.

Amongst the Rangdoma Rabhas of Goalpara

a fortnight or a month after the birth of the child a feast is given and a pig is sacrificed for the name-giving ceremony. The ceremony of giving the name is the peculiar right of the old woman who has acted as midwife and delivered the child and cut the navel string. She crushes some lucky herb in the hand and invokes blessings on the infant that he may have a long and prosperous life, be wise and happy, successful in his cultivation, and so on. The mother of the child selects the name and very curiously, she is guided in her choice of names by some incident in her own life. For instance, if

this child is a son, he is named after a rejected or unsuccessful lover; if a daughter she gets the name of some rival. This custom of naming sometimes leads to subsequent quarrels when people become talkative over their cups and take up old grievances.

87 Ear piercing is very general but in most cases there are apparently no attendant ceremonies. Amongst the Tangkhul Nagas

ear-piercing takes place at one of three festal occasions: (1) when the cultivation work is over at the Nan, kap fest in August; (2) the Lower fest at the beginning of January or the Kathakham (Vam, a Thaba in Manipur) fest at the end of January. The men on such occasions kill deer or pigs, sell in their relations all have a special Bixoraym at it and by them, the ear-piercing man is called up to do the necessary work, and for the trouble taken is presented with plate of meat and rice. The piercing is done with a pointed bamboo and small brass plug is inserted in the hole. In case the operation may have been badly done and possibility of the plug being torn apart the ear-piercing man must remain in the village that day and is not allowed to do any work. The poor do not kill any animals and the ear-piercing man only receives plate of rice for his trouble. It often happens that the father dies before his child can be pierced. Whatever arrangement has been made by him before his death is carried out by his child as soon as he reaches the age of puberty and takes his place in the social arrangements of the village. Those children who are destitute of any means to carry out this performance wait till they are old enough to leave the village on a journey and usually go down to the valley and get one or two pairs to pierce their ears.

88 Amongst Animistic tribes there does not appear to be any special ceremony in connection with feeding the child for the first time, but the following peculiar custom of the Tangkhul Nagas is worth recording —

There however a peculiar rite in the ceremony which takes place the day after birth, and it goes by the name of Nao kutan. It is practised by all the Tangkhul with without exception I believe. It done with view to ensure long life and prosperity to the infant. On that day hen is killed, a log of cane is cooked and only salt added to it. If the child is male, boy about five or six years of age from among the relations of the family is called in and made to sit down on a seat in the house. Then the mother of the infant takes it into her room and after counting one, two, three, four, five, six, places her child on the boy's lap and also places in his right hand the aforesaid cooked broken log. In his left hand pot of rice beer which he, and he alone, immediately commences to drink. This ends the ceremony. A female infant demands a female to go through the same ceremony and only here women sit. All such children are fitted to be the annual feast for the dead performed for them if they should happen to die. It sometimes happens that no male or female child can be found among the children to take part in this ceremony. In that case there is no ceremony and the child is named accordingly. Ma-in-a" if male, and "Ma-in-ja" if a female. It is interesting to know that similar ceremony is carried through for a new-born calf and for newly hatched chickens.

89 For those who are not Hindus or Muhammadans, the general custom seems to be that the woman is unclean for five or six days after child birth and apart from this there is no seclusion. There are no puberty ceremonies amongst the hill tribes. Among the Matsigs of Lakhimpur the following interesting ceremony is practised —

As soon as girl attains puberty Chari Bari (an old woman) takes her to a corner of the house and flows two or three girls to sleep with her for three nights. No man is permitted to see the girl for these days. On the fourth day, the Chari Bari meets them and washes the girls. Then some one goes to consult a pundit about the day on which the girl is to be married. On the day named by the pundit the ceremony of Nao Tolani is performed. The married bridegroom comes from a distance and bringing the girl within an enclosure formed by planting up pine trees in the courtyard and drum are generally beaten during this ceremony. A solemn ceremony of marriage of the girl with a plantation tree is then gone through.

90 Illnesses of children are generally ascribed to evil spirits amongst the Kacharis and Rabhas.

All illness is believed to be caused by spirit. The father knows which disease is caused by which spirit. Disease in which the patient loses his eyes or suffers from violent pain is said to be caused by the demons S'ya and S'man. Girl lung of the father is believed to be caused by a milk-pit named Kh'ro. Fever and talence etc., are said to be caused by M'ti and so on. The father declares by which spirit the patient has been seized and the necessary puja with sacrifice is offered to propitiate it.

SUBSIDIARY TABLE I

Distribution by Civil Condition of 1,000 of each Sex, Religion and main Age period at each of the last four Censuses

Religion, sex and age	Unmarried				Married				Widowed			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
ALL RELIGIONS	480	435	490	476	495	405	406	429	103	110	104	95
Male	555	551	562	538	398	399	397	428	47	47	41	34
0-5	1,000	1,000	999	999			1	1				
5-10	997	994	997	997	3	6	3	45	1	1	2	1
10-15	977	973	974	954	22	26	24	45	7	9	7	8
15-20	858	844	847	741	135	147	146	251	57	56	43	33
20-40	237	245	254	205	706	693	703	762	123	124	112	86
40-60	29	87	32	39	818	819	856	865	244	241	230	223
60 and over	21	27	21	27	735	732	749	759				4
Unspecified				491				575				
Female	420	411	414	411	418	413	416	431	162	176	170	158
0-5	1,000	1,000	999	992			1	8				
5-10	978	971	973	973	21	27	26	314	1	2	1	
10-15	716	695	660	670	274	291	328	314	10	14	12	10
15-20	215	208	208	224	772	718	747	715	43	56	45	41
20-40	27	39	32	30	810	789	803	814	157	181	165	147
40-60	6	13	9	12	434	406	427	490	560	581	574	493
60 and over	5	11	7	7	147	129	130	189	845	860	863	804
Unspecified				492				583				10
HINDU	471	466	479	474	409	407	401	491	180	127	120	105
Male	549	549	559	539	400	491	392	490	58	57	49	41
0-5	1,000	1,000	1,000	999				1				
5-10	996	993	997	997	4	6	2	47	1	1	1	2
10-15	973	971	970	951	26	27	21	47	7	10	7	11
15-20	863	851	870	753	119	133	123	235	64	64	48	39
20-40	258	264	289	229	678	672	663	739	147	149	132	100
40-60	37	46	43	40	814	805	825	845	591	592	570	532
60 and over	26	36	30	34	673	672	700	714				159
Unspecified				279				569				
Female	334	363	392	404	418	414	410	429	188	203	198	174
0-5	1,000	1,000	999	992			1	8				
5-10	971	962	968	968	23	25	31	313	1	3	1	
10-15	687	671	643	676	201	312	343	313	12	17	14	11
15-20	223	221	229	246	730	712	724	717	51	67	54	47
20-40	29	38	30	35	789	758	774	802	162	209	186	163
40-60	4	13	9	11	384	361	376	460	612	626	615	579
60 and over	3	8	5	7	104	95	97	171	893	897	898	892
Unspecified				158				289				569
MUSALMAN	508	510	505	494	409	401	409	431	83	89	86	82
Male	581	588	581	546	392	386	396	453	27	26	23	21
0-5	1,000	1,000	999	999			1	1				
5-10	997	995	998	998	3	5	2	41				
10-15	982	981	979	983	18	16	20	41				
15-20	861	855	843	732	139	140	143	265	5	5	4	1
20-40	208	228	205	162	755	737	768	800	37	35	27	18
40-60	14	24	11	16	915	907	927	974	71	69	69	69
60 and over	11	14	7	10	877	825	836	890	169	161	157	160
Unspecified				356				595				19
Female	429	426	424	420	423	417	423	435	143	157	153	145
0-5	1,000	999	999	992			1	1				
5-10	981	975	974	974	18	23	24	369	1	2	2	
10-15	677	619	588	670	261	296	401	369	12	15	12	9
15-20	73	82	72	159	889	871	891	815	78	47	37	33
20-40	10	24	10	27	819	818	850	833	131	158	140	140
40-60	4	8	5	5	851	815	839	821	612	614	615	471
60 and over	4	8	4	3	96	83	86	185	909	909	910	813
Unspecified				97				277				631
ANALIST	513	506	503	469	495	497	419	474	82	87	73	57
Male	551	545	534	496	493	410	414	476	46	45	43	23
0-5	1,000	1,000	999	999			1	1				
5-10	997	994	996	996	3	5	4	41				
10-15	975	963	977	961	21	25	41	39	1	1	2	
15-20	878	793	763	656	161	191	221	234	9	11	11	10
20-40	209	190	195	174	733	711	771	771	61	69	61	61
40-60	22	22	21	49	865	867	868	868	110	111	108	93
60 and over	29	18	17	7	773	772	773	773	230	219	215	215
Unspecified				423				571				
Female	476	469	461	413	490	491	424	422	118	127	112	85
0-5	1,000	1,000	999	992			1	1				
5-10	993	983	997	997	6	13	13	129	1	1	1	
10-15	980	870	874	877	21	25	26	129	4	5	4	
15-20	790	469	333	417	469	491	509	509	109	121	101	109
20-40	7	7	7	121	819	819	819	819	109	121	101	109
40-60	11	19	17	45	819	819	819	819	109	121	101	109
60 and over	19	29	14	7	819	819	819	819	109	121	101	109
Unspecified				423				571				

SUBSIDIARY TABLE III

Distribution by main age periods and Civil Condition of 11,000 of each Sex and Religion

Religion and age	Males				Females			
	Total	Unmarried	Married	Widowed	Total	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9
ALL RELIGIONS --	10,000	5,544	3,984	472	10,000	4,198	4,179	1,623
0—10	3,046	3,041	5		3,273	3,237	34	2
10—15	1,066	1,041	24	1	926	663	254	9
15—40	3,979	1,410	2,381	188	4,115	289	3,278	548
40 and over	1,909	52	1,574	283	1,686	9	613	1,064
HINDU	10,000	5,423	4,002	575	10,000	3,945	4,176	1,879
0—10	2,842	2,837	5		3,107	3,062	43	2
10—15	1,023	995	27	1	913	627	275	11
15—40	4,151	1,523	2,405	223	4,210	249	3,295	666
40 and over	1,984	63	1,565	351	1,770	7	563	1,200
MUHAMMADAN	10,000	5,808	3,920	272	10,000	4,292	4,275	1,431
0—10	3,243	3,338	5		3,840	3,605	33	2
10—15	1,171	1,150	21		932	584	337	11
15—40	3,510	1,217	2,396	117	4,032	99	3,405	433
40 and over	1,676	23	1,498	155	1,426	6	440	980
ANIMIST	10,000	5,512	4,080	458	10,000	4,762	4,057	1,181
0—10	3,253	3,249	4		3,934	3,223	10	1
10—15	1,039	1,016	22	1	954	864	86	4
15—40	3,656	1,202	2,263	186	3,985	655	2,960	370
40 and over	2,052	45	1,736	271	1,827	20	1,001	806

SUBSIDIARY TABLE IV

Proportion of the sexes by Civil Condition at certain ages for Religions and Natural Divisions

Natural Division and Religion.	Number of females per 1 000 males.														
	All ages			0—10			10—15			15—40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ASSAM															
All Religions	112	98	3	100	64	12	57	90	8	112	123	10	100	100	10
Hindu	170	92	3	135	71	10	51	90	1	112	123	10	100	100	10
Muhammadan	83	104	4	101	101	12	53	10	11	112	123	10	100	100	10
Animist	85	102	3	101	101	12	53	10	11	112	123	10	100	100	10
Christian	81	101	3	101	101	12	53	10	11	112	123	10	100	100	10
Buddhist	211	709	1	94	60	1	10	10	1	112	123	10	100	100	10
BRAHMAPUTRA VALLEY															
All Religions	112	98	3	100	64	12	57	90	8	112	123	10	100	100	10
Hindu (excluding Calpara)	170	92	3	135	71	10	51	90	1	112	123	10	100	100	10
Muhammadan	83	104	4	101	101	12	53	10	11	112	123	10	100	100	10
Animist	85	102	3	101	101	12	53	10	11	112	123	10	100	100	10
SURMA VALLEY															
All Religions	112	98	3	100	64	12	57	90	8	112	123	10	100	100	10
Hindu	170	92	3	135	71	10	51	90	1	112	123	10	100	100	10
Muhammadan	83	104	4	101	101	12	53	10	11	112	123	10	100	100	10
HILLS															
All Religions	112	98	3	100	64	12	57	90	8	112	123	10	100	100	10
Animist	85	102	3	101	101	12	53	10	11	112	123	10	100	100	10

SUBSIDARY

Distribution by Col C additive of 1 000 of each

Distribution of 1,000 males of each age by civil condition.																		
Caste and locality	All ages.			0-1.	2-12.			13-24.			25-44.			45 and over.				
	Unmarried.	Married.	Widowed.		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
1	0	10	10	0	10	10	11	13	13	13	13	14	17	10	10			
Ahoon (Hindu)— (Bachampet valley)	998	993	99	1,000	—	—	991	99	9	993	941	79	93	998	100			
Bahya (Hindu) (Ahoon)	993	944	91	1,000	—	—	997	99	9	933	100	91	99	998	100			
Bani (Hindu)— (over 1000)	—	941	998	91	1,000	—	997	93	—	933	99	90	99	739	938			
Bhambani (Hindu)— (pyth)	—	914	938	90	1,000	—	997	99	1	938	723	97	99	998	100			
Bhambani (Hindu)— (Ahoon)	—	938	13	93	1,000	—	999	9	—	979	993	90	97	799	998			
Chitra (Hindu)— (Upper Bachampet valley)	—	999	943	94	1,000	—	999	99	—	999	943	74	97	743	979			
Chitra (Hindu)— (Upper Bachampet valley)	—	993	993	94	1,000	—	999	—	—	979	100	—	—	997	97			
Dhara (Hindu)— (pyth)	—	999	999	99	1,000	—	999	9	—	999	99	1	999	938	91			
Goda (Hindu)— (Ahoon)	—	9	999	99	1,000	—	999	17	—	941	99	13	999	933	97			
Joy (Hindu)— (Ahoon)	—	993	979	94	1,000	—	997	0	—	938	79	9	999	973	99			
Kharra Chai (Hindu)— (Bachampet valley)	—	991	997	91	1,000	—	999	9	—	999	97	—	999	999	97			
Kharra (Hindu)— (Ahoon)	—	979	999	97	1,000	—	999	—	—	934	94	—	999	993	77			
Kharra (Hindu)— (Bachampet valley)	—	933	993	99	1,000	—	999	—	—	999	100	4	999	999	93			
Kharra (Hindu)— (Bachampet valley)	—	999	997	99	1,000	—	999	—	—	933	99	0	993	99	91			
Kharra (Hindu)— (Ahoon)	—	999	999	99	1,000	—	997	—	—	999	799	10	999	773	99			
Kharra (Hindu)— (Ahoon)	—	999	999	99	1,000	—	999	—	—	99	—	0	999	933	97			
Kharra (Hindu)— (Bachampet valley)	—	999	973	97	1,000	—	999	—	—	991	94	0	999	933	97			
Kharra (Hindu)— (Bachampet valley)	—	9	993	94	1,000	—	999	—	—	971	99	0	999	933	93			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944	933	93			
Kharra (Hindu)— (Bachampet valley)	—	999	973	93	1,000	—	997	—	—	997	99	0	933	779	94			
Kharra (Hindu)— (Bachampet valley)	—	979	999	99	1,000	—	999	—	—	979	97	—	934	—	—			
Kharra (Hindu)— (Ahoon)	—	999	973	99	1,000	—	997	—	—	997	79	0	973	933	99			
Kharra (Hindu)— (pyth)	—	979	97	94	1,000	—	999	—	—	933	74	1	944</					

TABLE V

sex at certain ages for selected castes

Distribution of 1 000 females of each age by civil condition.

All ages			0-5			5-12			12-20			20-40			40 and over		
Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
526	354	120	1 000			990	4		734	2.8	8	25	8.5	110	3	432	265
408	429	163	1 000			903	34	3	116	8.2	23	2.5	631	141		3.1	6.9
200	424	276	1 000			862	133	5	41	960	59	4	606	309	2	173	225
268	467	267	990	1		788	909	3	26	921	53	5	722	273	1	197	269
311	427	232	1 000			874	192	4	100	833	61	8	743	244	4	2.0	7.46
492	376	133	1 000			993	6	1	673	310	8	36	8.7	107	5	406	5.9
632	319	110	1 000			1 000			622	478		40	840	120		375	62.5
278	415	307	999	1		840	147	7	51	859	90	7	600	333	3	169	631
314	474	192	990	1		686	111	3	2.0	791	43	16	797	187	6	3.7	637
3.7	401	236	1 000			896	102	2	19.5	7.0	15	10	737	2.3	3	242	7.15
317	377	276	1 000			924	73	4	90	842	60	6	637	307	3	162	643
520	374	100	1 000			993	6	1	721	26.5	14	42	8.1	107	4	6.0	496
498	402	110	1 000			993	7		634	4.7	9	38	577	8.5	5	452	513
441	381	178	1 000			970	29	1	4.2	514	14	20	830	1.5	2	2.97	701
363	465	167	1 000			930	69	1	316	602	52	20	815	165	5	263	632
233	399	248	1 000			931	67	2	142	819	39	11	733	250	3	291	797
463	374	173	1 000			951	19		5.5	4.0	16	24	8.5	141	3	317	659
420	374	167	1 000			957	13		568	418	14	29	631	149	4	229	676
529	377	281	1 000			833	10.5	2	194	7.37	60	14	690	2.5	1	1.5	824
293	409	290	1 000			864	132	4	57	8.9	84		664	229	2	1.6	8.7
468	353	1.0	1 000			991	5	1	634	427	39	21	824	15.5	6	419	6.2
612	406	82	1 000			991	2		673	514	13	60	675	67	10	631	2.3
486	367	147	1 000			996	4		54.5	429	20	31	5.9	149		5.1	624
514	438	215	1 000			851	11.5	4	89	8.96	63	7	731	7.7	2	213	7.5
364	408	258	1 000			891	105	4	7.8	5.93	6.5	10	705	2.56	1	2.99	
202	426	2.2	9.5	1	1	837	1.5	5	4.5	991	5	5	729	1.1	2	1.9	7.5
287	410	299	1 000			8.4	140	6	124	5.6	65	7	731	1.2	1	2.5	630
335	351	174	1 000			919	78	3	57	842	63	5	7.5	21.5	2	1.7	825
335	412	1.7	3	1	1	91.5	5.7	1	67	5.1	70		1.7	1.7	2	1.6	6.7
371	404	12	1 000			771	2	1	573	4.5	55	12	8.7	141		4.4	
73	421	13	1 000			8.5	142	6	12	829	69	11	6.5	7.2	2	1.7	

Serial No.	Name of individual ship.	Age	Sex	Marital	Lithology	Height (in)	Weight (lb)	Eye color	Hair color	Complexion	Build	Tattoos	Scars	Moles	Finger marks	Hand and foot prints	Signs of disease	Remarks
1	Father																	
2	Brother																	
3	Brother																	
4	Brother																	
5	Brother																	
6	Brother																	
7	Brother																	
8	Brother																	
9	Brother																	
10	Brother																	
11	Brother																	
12	Brother																	
13	Brother																	
14	Brother																	
15	Brother																	
16	Brother																	
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39	Brother																	
40	Brother																	
41	Brother																	
42	Brother																	
43	Brother																	
44	Brother																	
45	Brother																	
46	Brother																	
47	Brother																	
48	Brother																	
49	Brother																	
50	Brother																	
51	Brother																	

Notes.—The terms of relationship, are entered usually in column 1. A cross indicates that the term used. (Exceed from any form printed.)

SUBSIDIARY TABLES

DIX
relationship

Manipur		Rukh of Manipur										Manipuri Naga				Tangkhal Naga.																
Methel	Umlol	Anal	Chawio	Chirn	Kolhen	Kona	Purum	Tikrup	Valphel	Rangto	Maring	Tiako	Kacha	Khowas	Mao	Maram	Ukrul	Tuluem.	Kachal	Pungam	Louabli khulan	Chingjarol	Pul	Mapum	Chatrik.	Chothlar	Shangsak	Shilokap	N mbadli	Lembakhol.	Tushen	
30	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
31	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
32	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
33	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
34	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
35	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
36	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
37	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
38	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
39	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
40	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
41	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
42	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
43	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
44	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
45	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
46	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
47	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
48	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
49	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
50	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
51	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
52	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
53	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
54	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
55	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
56	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
57	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
58	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
59	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
60	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
61	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x

a number indicates that the term used is the same as that represented by the number

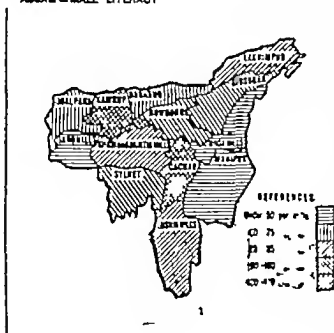
CHAPTER VIII

EDUCATION

92. The main statistics are contained in Imperial Table VIII which divides the population simply into literate and illiterate and shows separately the number of those literate in English. At the last census an attempt was made to give the vernacular in which each person was able to read and write. In 1881 and 1891 the population was divided into persons learning persons literate and persons illiterate, but this return was vitiated by the omission from the number of learners of children not long at school, who were returned as illiterate, and of advanced students who were shown as literate. The experience gained at each census has led to a simplification of the return, and this time is endeavored to establish some standard of literacy it was laid down in the instructions that no one should be shown as able to read and write who could not write a letter to a friend and read the reply the object being to exclude people who could merely write their names. As was explained in the last Census Report there is a danger that at the time of compilation omissions of literates will occur because they form such a small proportion of the total population this time in the case of one district, Khasi and Jaintia Hills the original figures showed a decline in literacy and the work had to be done over again, with the result that an increase was ultimately obtained.

93. In Assam out of a population of 7,033,85, there were returned in 1911 as having reached the standard of literacy above mentioned 333,072 persons, of whom 312,010 were males and 20,773 were females in other words (vide Subsidiary Table II) in every thousand of the

ASSAM—MALE LITERACY



population there were only 47 who could read and write and in every thousand of either sex there were 80 literate men and 6 literate women. The Surma Valley stands first with 100 males and 7 females per mille of the population in the Brahmaputra Valley the proportions are 80 and 6 respectively and in the Hills 47 and 8 the last division thus takes the first place in the matter of female education. This distribution is natural in view of the conditions of each tract the large number of immigrant coolies and of aboriginal tribes tends to lower the proportion of literates in the Brahmaputra Valley and the comparatively high standard of literacy in the Hills is due mainly to the progress of

education amongst the Khasis of whom such a large proportion have been converted to Christianity. As in 1901 Cachar places the most advanced part of the province and are followed by Khasi and Jaintia Hills Sylhet and Kamrup come next with 54 literates per mille then follow Nowgong Edinagar Lakhimpur and Goalpara Darrang the remaining district of the Brahmaputra Valley stands below Lushai Hills, where there are no less than 81 males per mille who can read and write. The last three in order of precedence are Manipur Garo Hills and Naga Hills.

The high position of Cachar has been maintained since 1901; I am a little less to discover the cause and can only suggest that the fact of its being a small and temporarily settled district has made the people more glib than their brethren in Sylhet and brings their needs more before the eyes of the district authorities. Nowgong

probably owes its superiority over Sibsagar and Lakhimpur to the large number of coolie immigrants in these two districts, and Goalpara is backward, because its Hindu population has not long been converted and it is still practically a border district, which is only now being opened up. Darrang contains a large proportion of the coolie class in addition to the Animists of the Bodo stock. Amongst the Animists in the Hills the Lushais seem to have an extraordinary keenness for learning, which is the more remarkable, because the administration of their district dates to quite recent times, but their advancement was a marked feature in 1901 and has been progressive since then.

Looking at the ages in Subsidiary Table II we see that the proportion of literates aged 15—20 is higher for both sexes than that at any other age period. This is a very satisfactory result and shows that education is progressing, because we may assume that the literates in this age group represent the children who have been under instruction during the last five years and have learned at least enough to reach the standard of literacy prescribed. That this high proportion holds good in each natural division shows that the rate of progress is not confined to any one part, but is general all over the province. Indeed the only district in which there is an apparently serious decrease at this age period is Goalpara, where the males aged 20 and over are 17 per mille more numerous, but even there the female proportion at the crucial age is high. So that taking it all round, there is every reason for satisfaction at the present position.

94 Subsidiary Tables I and III enable us to consider the relative progress of the four main religions. The proportion of literates is highest amongst Christians, who include of course the European community, but Indian Christians are very much more advanced than their fellow countrymen, as will be seen from Subsidiary Table I where separate figures are shown for them. This result is due to the efforts of missionaries to spread education, and the very high proportion of literacy among Indian female Christians shows how successful they have been. Hindus naturally take precedence of the other religions. Muhammadans have generally up to recent times refused to recognize any advantage in education, and amongst the Animistic tribes, who are usually backward, the literates mostly become Christians. We should exclude the Hills when considering the education of Hindus and Muhammadans, because there the followers of these two religions are nearly all foreigners, usually in Government service. In the plains the Hindus of Sylhet stand first with 158 male literates per mille and are followed in order by those in Nowgong, Kamrup and Cachar plains. Muhammadans are more advanced in the Brahmaputra Valley, where there must be a large proportion of literates amongst the immigrant Moslems, than in the Surma Valley, where they are practically all cultivators. But the figures of female literacy in Nowgong, Sibsagar and Lakhimpur would point to the conclusion that the local Muhammadan community of these districts is really very advanced. It is not improbable that the general freedom of women amongst their Hindu neighbours has led by imitation to this desirable result. Lushai Animists have a higher proportion of male literates than the Khasis, because of the large number of Christians among the latter. The Gaios and the Nagas are most backward of all the Animists including those in the plains, whose strong attraction to Hinduism should lower their proportion of literates.

95 Subsidiary Table VI gives the proportion of literates and of literates in English in a number of selected castes as might be expected, the most advanced are the higher castes, the Baidyas, the Kayasthas and the Brahmans, the number of literate persons per mille amongst them being 560, 360 and 324, respectively. After them there is a huge gap and the Telis are the only other community with more than 10 per cent of literates. The Baruas and Sulas of the Surma Valley come next and are followed by the Chasi Kaibartas or Mahishyas, who really belong to the same locality. The first of the castes peculiar to the Brahmaputra Valley is the Kahta in which only 79 persons per thousand can read and write. Of the race castes, the Ahoms stand first with 61 literate per mille and the second are the Rajbaous with 56. The next in order are the Chutiyas, the Manipuri Kshattriyas, and the Hindu Kacharis, the lowest in the list are the Mikirs, among whom there are only 3 literates per thousand and not a single female who has received the merest rudiments of education.

Although it is anticipating the next paragraph, it may not be out of place to glance at the extent of literacy in English by castes. The number of females who know English is generally so low that with the exception of the three high castes mentioned above they may be neglected, though it is interesting to note that one woman per 10,000 has received some sort of an English education amongst the Goalas, Chasi Kaibartas, Kewats, Nadials, and Tantis. The Baidyas are overwhelmingly first in

from the literate the statistics given in Subsidiary Table V for 1891 take no account of persons under 15 years of age and include in the number of literates persons over that age who were shown in 1891 as learning unfortunately it is impossible to do the same for 1881, because separate age statistics for the learners and the literates are not available Taking the proportion per mille for all ages we find continual progress and a remarkable advance since the last census there are now 86 males and 6 females able to read and write per thousand of either sex against 67 and 4, respectively, in 1901 and 62 and 2 in 1891 The rate of increase is highest in the Brahmaputra Valley and lowest in the Hills, where there are apparent decreases since 1901 in North Cachar and Naga Hills, due in the former case to the removal of the railway construction staff and in the latter to the reduction of the regimental strength at Kohima In the Brahmaputra Valley the increase of male literacy since 1901 has been no less than 46.5 per cent, in the Suima Valley over 20 per cent and in the Hills 17.5 per cent of the districts, Nowgong has made the greatest advance, almost 76 per cent The rate of progress in female education is also very high, though the actual numbers affected is small there are now 50 per cent more females able to read and write than there were ten years ago and 200 per cent more than in 1891 in the intercensal period the proportion in the Brahmaputra Valley has increased by 66 per cent and in the Suima Valley by 75 per cent, but has declined a little in the Hills, mainly owing to a fall in the Khasi and Jaintia Hills It will be noticed that the decrease of literacy amongst the females of this district co-exists with the absence of any progress amongst the males I have noted in the introductory paragraph of this chapter that the figures at first compiled showed an absolute decrease in the total number of literates and that an absolute increase was eventually obtained but we are faced with the proportional decrease Enquiries regarding the cause of this brought to light an interesting fact, which is vouched for by Rev. Mr J Evans of the Welsh Mission, who is Head Master of the Shillong High School and has extensive experience of education amongst the Khasis It appears that there are large numbers of Khasis who can read but cannot write at the last census such persons were wrongly entered as literate, and probably would have been again so returned but for the rule about reading and writing a letter which was introduced at this census enquiries made amongst missionaries and others in charge of census operations in the district point to the conclusion that in most cases, but not all, such people were now shown as illiterate The causes of this curious phenomenon are two firstly, in a simple community a knowledge of writing is unimportant and the people seem to regard primary education mainly as a means towards reading the Bible and the hymns secondly, the missionaries, whose main object is to evangelise, are not inclined to force the children to stay on at school against the wishes of their parents once they have advanced far enough to read The result is that we have a large number who, though passed out of school, have not attained the standard of education prescribed for census purposes

The test age period shows the same remarkable progress in the province as a whole there are now 126 literate males and 12 literate females per mille of those aged 15—20 in comparison with 92 and 8 at the last census In the Brahmaputra Valley the increase amongst males since 1901 has been nearly 52 per cent, in the Suima Valley nearly 32 per cent and in the Hills nearly 24 amongst females the corresponding rates are 66 per cent and 53 per cent in the two valleys, but in the Hills there has been a drop of 10 per cent mainly owing to the decrease amongst the Khasis

I think that it will not be disputed that the great advance in education within the last ten years is due partly to the fact that more money was available for this purpose and partly to the method in which the sums allotted were spent The introduction of the system of payment by results in public primary schools has resulted, as will be seen from Subsidiary Table VII, in an increase since 1901 of 21.6 per cent in the number of schools and of 53.3 per cent in the number of pupils The theory on which the system is based, *i.e.*, that the popularity of education depends more on the teacher than on the people, seems to be confirmed by the statistics There are equally encouraging results in secondary education though the number of public schools has grown by only 4.6 per cent, the pupils attending them have increased by over 49 per cent The results of the University examinations given in Subsidiary Table VIII show the same advance there were nearly twice as many candidates for the Entrance Examination in 1911 as there were in 1901 and the same proportion succeeded in passing The number

of those who pass the First Arts in a single year has more than quadrupled since the last census, while apparently the number of those graduating has risen from ~~six~~ in 1901 to 7 in 1911. The statistics given in Subsidiary Tables IX and X show the development in publications. The number of periodicals has increased from 8 to 19 within the last ten years and their total circulation has more than doubled there are no daily papers yet but we have now 8 weeklies in comparison with 3 in 1901 their total circulation, however is so small that it is evident that the reading public are very few outside the Khasi Hills, where the number of copies issued has increased nearly ten times since 1901 and apparently one person in forty is a subscriber. An interesting feature is the fact that two monthlies are now published in Lushai. The number of books published in the last decade has increased by nearly 65 per cent. in comparison with the previous intercensal period, in spite of the incompleteness of the figures for 1905 1906 and 1908 and probably for 1903. The apparent decrease in Bengali publications is due to the fact that Calcutta is an earlier printing centre for authors in that language, and it is probable that books in other languages intended for Assam were also printed and published there.

SUBSIDIARY TABLE I

Education by age, sex and religion

Religion	Number per mille who are literate												Number per mille who are literate in English.		
	All ages.			0-10		10-15		15-20		20 and over.					
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total	Male	Female	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
All	47	86	6	15	2	94	11	126	12	131	7	5	9		
Hindu	65	119	8	23	3	134	14	172	15	159	8	7	13		
Musalman	31	57	2	9	1	63	4	81	4	87	2	2	5		
Christian	169	253	124	20	24	232	179	387	232	368	152	63	92	33	
{ Indian Christian (including Fe- ringis)	159	218	105	84	59	Age 0-15		382	223	298	120	28	43	13	
{ Other Christians	891	926	814	250	350			871	830	1,000	983	879	917	795	
Animistic	7	13	1	1		13	2	23	2	20	1	1	1		
Buddhist	68	113	5	7	1	81	5	149	3	150	7	4	6		
Others	540	661	126	127	50	627	155	781	161	724	150	44	43	29	

SUBSIDIARY TABLE II

Education by age, sex and locality

District and Natural Division		Number per mille who are literate										
		All ages			0-10		10-15		15-20		20 and over	
		Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
		2	3	4	5	6	7	8	9	10	11	12
ASSAM	..	47	86	6	15	2	94	11	126	12	121	7
BRAHMAPUTRA VALLEY	...	47	85	5	13	2	93	9	129	10	119	5
Goalpara		41	74	4	10	1	71	7	94	8	111	5
Ramrap		54	102	5	14	3	128	9	172	12	144	3
Darrang	..	34	62	3	8	1	53	4	86	7	87	3
Nowgong	..	51	95	5	18	2	113	11	141	11	135	5
Sibsagar	...	50	90	6	15	2	98	10	143	12	123	6
Lakhimpur	...	45	89	5	12	2	82	11	121	11	109	6
SURMA VALLEY	...	55	100	7	21	3	112	11	142	11	139	7
Cachar plains		61	110	8	23	4	119	11	157	13	151	8
Sylhet	.	54	98	6	20	2	110	11	139	11	126	7
HILLS	..	27	47	3	4	2	42	14	73	15	63	10
Garo Hills		12	21	2	1	..	17	3	40	5	31	3
Ahasi and Jaintia Hills	...	55	81	31	10	7	80	56	117	60	119	34
North Cachar	..	27	47	4	1	2	24	4	38	8	77	5
Naga Hills	..	9	16	1	1	..	11	1	21	2	24	1
Manipur	..	21	49	1	4	..	41	2	60	2	60	2
Lushai Hills	..	40	81	3	2	..	45	4	119	7	124	2

SUBSIDIARY TABLE III.

Education by religious sect and local ty

District and Natural Division.	Number per mile who are literate							
	Hindu.		Muslim.		Christian.		Animist.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
ABRAM	119	8	57	3	233	1.1	13	1
BRAMHAPUTRA VALLEY	101	4	74	2	213	80	12	
Goalpara	96	2	43	1	141	41	9	
Kara p	179	6	83	2	301	111	11	
Duma g	79	4	83	3	11	77	9	
Kowgong	121	6	124	17	265	179	17	
Ribnagar	94	5	171	16	1.3	73	3	
Lakhimpur	84	4	200	11	227	71	18	
SURMA VALLEY	181	12	51	1	404	2.3	13	1
Cachar plain	176	10	81	1	6.1	211	16	1
Sylhet	168	12	60	1	493	290	13	1
Hills	91	2	73	2	219	137	11	2
Garo Hills	67	2	31	1	213	83	2	
Khasi and Jaintia Hills	346	129	2.4	76	671	106	26	6
Kerh Cachar	71	5	180	10	433	130	4	2
Naga Hills	270	8	234	122	61	10	2	
Mampr	63	2	1	2	679	417	2	
Lushai Hills	299	22	261	—	439	73	43	1

SUBSIDIARY TABLE IV

English education by sex and local ty

District and Natural Division.		Literate in English per 10,000.											
		1911.										1901.	
		6-10.		10-12.		12-17.		20 and over.		All ages.		All ages.	
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	
ABRAM	—	4	1	29	6	196	8	134	6	94	4	61	4
BRAMHAPUTRA VALLEY	—	6	1	97	2	213	6	113	8	196	4	73	8
Goalpara	—	4	—	49	2	135	2	94	3	104	8	44	8
Kamrup	—	4	—	100	2	109	7	117	8	107	3	14	8
Darrang	—	3	—	41	1	111	2	119	6	79	6	68	8
Kowgong	—	6	—	94	8	175	19	123	3	92	8	31	8
Ribnagar	—	2	1	166	2	211	7	216	6	152	4	117	12
Lakhimpur	—	6	2	111	8	178	17	175	12	196	6	171	9
2 RD VALLEY	—	2	—	90	8	177	3	121	3	84	2	46	1
Cachar plain	—	2	—	119	7	295	8	167	7	135	8	37	4
Sylhet	—	2	—	97	2	195	4	117	2	13	8	31	1
Hills	—	4	2	49	16	114	21	1.2	16	68	11	27	14
Garo Hill	—	—	—	8	—	23	8	31	2	14	1	11	2
Khasi and Jaintia Hills	—	14	7	160	71	271	31	296	42	194	42	113	83
Kerh Cachar	—	2	—	22	111	13	179	19	174	4	171	13	13
Naga Hills	—	—	—	8	1	64	4	31	8	27	2	21	8
Mampr	—	1	—	61	2	74	6	41	6	87	3	17	1
Lushai Hill	—	2	1	—	—	87	3	16	1	67	2	43	8

SUBSIDIARY TABLE V.

Progress of education since 1881

		*Number of literate per mille																	
		All ages.										15-20				20 and over			
District and Natural Division		Male					Female					Male		Female		Male		Female	
		1891 *					1891 *												
		1911	1901	1891	Learning	Literate	1911	1901	1891	Learning	Literate	1911	1901	1911	1901	1911	1901	1911	1901.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ACEAN																			
BRANMAPUTRA VALLEY																			
Go Lura																			
Karup																			
Darrang																			
Assam																			
Kokhar																			
Lakhimpur																			
SCHEMA VALLEY																			
Cachar																			
Sibs																			
Hills																			
Caro Hills																			
Kh. Jar-Jala la Hills																			
North Cachar																			
Naga Hills																			
Mamta																			
La Raj Hills																			

* As are statistics for 1891 are not available, the figures for earning and literate are shown separately; persons over 15 years of age who were returned as 'earning' in 1891 have been treated as 'literate'

SUBSIDIARY TABLE VI

Education by Caste

Caste	Number per 1,000 who are literate						Number per 1,000 who are literate in English					
	1911			1901			1911			1901		
	Per cent.	Males	Females	Persons	Males	Females	Per cent.	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Ahom	61	114	3	31	59	2	83	168	2	50	97	1
Baidya	50	72	362	419	506	206	2,373	1,213	180	1,469	2,634	73
Barua	96	181	5	18	197	5	41	80		17	31	
Bhainmali	20	18	1	11	28		3	6			1	
Brahman	374	516	54	327	517	27	439	887	11	339	592	8
Chutiya (Hindu)	50	96	2	24	46		41	80		24	47	
Chutiya (Animistic)	13	25										
Dhoba	23	42		24	45	1	3	7		7	14	
Goala	31	54		23	49	3	13	21	1	9	16	
Jugi	19	111	5	63	67	2	18	35		4	8	
Kaibartta Chasi (Mahishya)	12	149	8	18	34	1	59	111	1	9	18	
Kachari (Hindu)	45	83	2				73	134				
Kachari (Animist)	7	14		7	14		2	3		5	11	
Kakha	79	147	5	50	93	2	81	156		47	81	1
Kamar	15	80	2	27	43	2	18	35		10	19	1
Kayastha	100	569	118	279	471	51	819	1,541	24	193	911	9
Kewat	53	113	3	17	71	2	69	118	1	29	56	
Koch	45	86	2	24	49	1	43	64		16	31	1
Kumhar	11	85	1	23	44	1	11	82		10	18	
Kachatriya (Manipuri)	48	94	3	77	102	2	21	39		6	13	
Malo	19	45	1	22	37	2	4	7		3	6	
Mikir	3	7		1	1		1	2				
Nadial	37	70	3	20	37	2	28	54	1		10	
Rameswara	27	41	1	11	26	1	2	4		1	3	
Nepit	61	127	7	47	87	3	20	40		11	21	
Patol	16	67	4				8	16				
Rajbans	56	107	2	39	68	1	17	33		12	23	1
Sandra	99	169	8	110	215	7	54	105		37	95	
Sutradhar	49	91	2	21	41	1	10	19		9	18	
Tanta	0	17	1	18	37	8	15	28	1	14	27	1
Toli	109	202	11	66	104	3	51	99		10	30	1

SUBSIDIARY TABLE VII

Number of Institutions and Pupils according to the returns of the Education Department:

Class of Institution.	1911.		1901.		1901.	
	Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7
ALL KINDS	4,714	168,400	3,155	109,500	2,610	78,741
Public Institutions	4,939	162,103	3,190	101,303	333	72,905
Art Colleges		230	1	40		
Primary schools	1	206.6	1.0	13,950	110	10,000
Primary	304	130,527	4,006	89,000	2,200	62,111
Training	9	501	22	840	10	531
Other special	113	4,339	17	849	7	10
Private Institutions	176	6,057	287	8,492	28	5,789
Advanced	19	710	80	2,431	90	18
Literary	3	351	1	18	19	46
Teaching the K. rans only	117	397	100	2,916	16	3,164
Other books out	1	1,050	6	27	8	307
forming to the depart						
mental standard						

SUBSIDIARY TABLE VIII

Results of University Examinations

Examination	1911.		1901.		1901.	
	Candidates		Candidates		Candidates	
	1	2	3	4	5	6
Junior B.A. (Entrance)	300	27	170	1	17	0
First B.A. or First B.Sc.	70	16	23	13		
Legislation	19	7				
Medicine						
Law						
C. I.E. power						

SUBSIDIARY TABLE IX

Number and circulation of newspapers, &c

Language	Class of newspapers: (daily, weekly, &c.)	1911		1901	
		No	Circulation	No	Circulation
1	2	3	4	5	6
TOTAL		19	11,800	8	5,015
I English	{ Weekly Fortnightly	1 8	1,000 1,800	2	1,117
II Assamese	{ Weekly Monthly	1 1	100 2,710	1	1,500
III Bengali	{ Weekly Fortnightly	1 1	90 1,700	1	1,510
IV Bengali English	{ Monthly Fortnightly	1 1	475 800	1	400
V Hindi	{ Weekly Fortnightly	1 1	800 800	1	500
VI Urdu	{ Monthly Monthly	2 7	870 5,500	2	600

SUBSIDIARY TABLE X

Number of books published in each language

Language	Number of books published in											Total in all	
	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1901 to 1910	1911 to 1912
	2	3	4	5	6	7	8	9	10	11	12	13	14
TOTAL	25	37	6	21	26	16	78	19	60	68	313	208	
English	2	2		1	1		1	2	1		10		
Assamese	7	20	1	16	17	10	48	0	32	20	180	86	
Assamese-English		1	1	2	1	1	2			1	0	4	
Bengali	4	6		1	6	6	16	3	13	17	60	78	
Bengali-English									1		1		
Burial							1				1		
Burial	7	7	3	1			2	1	7	0	31	21	
Burial-English	2										2		
Burial-Latin			1								1	2	
Burial-Kanari												1	
Garo													1
Garo-English										1	1		
Mandari		1									1		
Nagri							8	6	3		16		
Sanskrit					2				1		3	4	
Sanskrit-Pengali									2		2		
Sanskrit-Assamese										2	2		
Sanskrit-English										2	2		

NOTE—(1) The figures for 1901, 1906 and 1908 are incomplete but no further information is available.
(2) The figures in columns 10 and 11 against Bengali include 3 and 4 books respectively in Mussalmán Bengali.

CHAPTER IX.

LANGUAGE

98 The publication of the volumes of the Linguistic Survey since the last census has rendered superfluous a great deal of discussion which might otherwise be entered into in this chapter.

Scope of chapter

Besides this, the subject was very extensively treated by Mr Gait in 1901 and by Mr Allen in the last Census Report. It is worthy of mention, however, that the present returns disclose the names of three new languages, Vaiphei, Choto and Tarao, of which Choto alone appears in the Linguistic Survey; the other two have been added on the authority of Colonel Shakespear, Political Agent in Manipal, who reports that the names represent Kuki clans which were shown together under some other heading at the last census, and have now been differentiated by his enquiries in connection with a monograph on the Kukis. It may be noted that no attempt has been made in Imperial Table X or in the Subsidiary Tables of this Chapter to make any rearrangement based on birth place or religion; indeed the only language which afforded an opportunity for this was Hindi, but in view of its unimportance in Assam I decided to leave the figures stand without any adjustment.

99 The scheme of classification of languages given in the last India Census

Scheme of classification

Report has been modified on the suggestion of Sir G. Grierson in accordance with later investigations by the Linguistic Survey. There are a number of changes as far as Assam is concerned. A close connection has been established between Munda and the Mon-khmer family which includes Khasi; these have now been placed together as branches of what is called the Austroasiatic family, and the Dravidian-Munda family of 1901 no longer exists. Sir G. Grierson would cancel the section of the last India Census Report dealing with the Tibeto-Himalayan branch, the facts of which are contained in Volume III, Part I of the Linguistic Survey. Mikir is no longer classed as being in the Nagas-Bodo sub-group following Sir C. J. Lyall's arguments in the Mikir Monograph. Sir G. Grierson now considers it as a connecting link between the Nagas and the Kuki-Chins and most nearly related to the southern Chin group. In Imperial Table X the languages have been arranged alphabetically within varying subordinate divisions; it would have taken up too much space to give all the appropriate headings, and an alphabetical arrangement was considered easier for the ordinary reader while the expert would not lose very much thereby. The classification of the Linguistic Survey is shown in Subsidiary Table I for all but very minor languages. In order that the reader may have a general idea of the system I give herewith the main lines of division so far as Assam is concerned. There are four main families, *viz.*—Austroasiatic, Tibeto-Chinese, Dravidian and Indo-European. The first contains the Mon-khmer and Munda sub-families. The second is divided into two sub-families, Tibeto-Burman and Sino-Chinese, of which the former contains three branches, Tibeto-Himalayan, North Assam, and Assam-Burmese, and the latter two groups of which the Tai group only is found in Assam. The Dravidian family is spoken only by tea coolies and is divided into the Dravidian and Andhra groups with Gondi as a connecting link between the two. The Aryan sub-family of the Indo-European family is made up of the European and the Indian branches of which the latter is divided into a non-Sanskrit and a Sanskrit sub-branch. It is only with eastern group of the latter that we are mainly concerned, for it contains Assamese, Bengali, Bihari and Oriya; there are five other groups based on geographical considerations.

100 I am afraid that the return of language in Assam will always be marred by

Accuracy of the return.

a certain amount of inaccuracy though no doubt the error will show a gradual diminution at each successive census. It is probable that the statistics now given more nearly represent facts than those of 1901 but it is impossible to say that they are entirely free from error. The causes of inaccuracy were referred to in paragraph 101 of the last Census Report. The language of the large foreign population is often returned as Bengali and most of the aboriginal tribes in the plains are bilingual and are just as likely to return Assamese for their mother tongue as their own language. As an example of the difficulty of correct enumeration I may mention the case of the Deputy

Commissioner of Lakhimpur, who had a list prepared of the different languages spoken by *ex coe* settlers the enumerators, blindly following a rule of thumb, were satisfied that they were carrying out their orders with precision when they entered the parents as speaking Hindi and their infant born in Lakhimpur as speaking Assamese. As a matter of fact it is very difficult to say what language these settlers speak it is usually a *patois* picked up on the garden which recruited them and has a vocabulary made up of Hindi, Bengali and Assamese words in proportions varying according to the tea district and to the district of recruitment. Hindi predominates in Lakhimpur, but in other districts the number of Assamese words increases westwards and eventually the dialect becomes Assamese with a mixture of Bengali or Hindi words. To the Assamese enumerator of the eastern Brahmaputra Valley these dialects are all one, *i.e.*, foreign, which in Assamese is translated by the word Bengali. To quote the words of the Deputy Commissioner of Lakhimpur —

The main difficulty arose over the language, as even the clerks could not generally distinguish Hindi as spoken in Bhagalpur and Chota Nagpur from Bengali indeed but for my having served for seven years in Bihar, the census would have shown many thousands more Bengali speakers even Central Provinces and United Provinces coolies were repeatedly entered as speaking Bengali others avoided the difficulty by entering *Tanti Bhasha*, *Manjhi Bhasha* and so on, or such names as Raipuri, Bilaspuri, besides the ever-green 'deshwali'. The east coast coolies were continually a difficulty and it was easier to find out what their language was not than what it was

101. A further difficulty arose in Goalpara According to the Linguistic Survey

The language question in Goalpara.

the dialect of western and south western Goalpara is pure Rajbansi, a Bengali dialect in use in the north-east of the Rajshahi Division, while in the eastern part of the district the dialect is western Assamese, *i.e.*, Assamese influenced by the neighbouring Rajbansi Bengali the main divergencies between this dialect and standard Assamese will be found on page 414 of Volume V, Part I, of the Linguistic Survey. It would appear, then, that expert opinion has decided that the people of the east of Goalpara speak Assamese. The number of people returned as speaking the latter language at the last four censuses in Goalpara is given in the margin it shows the

1881	106 153
1891	27 595
1901	11 397
1911	85,329

rapid decline up to 1901 and sudden rise at the present census. From local enquiries during the last cold weather (1911-1912) it would appear that the language of Hindus in the east of at least Dhubri subdivision was

shown as Assamese mixed with Bengali in the schedules of 1901, and apparently this was classed as Bengali in the tables, though Sir G. Grierson is of opinion that it is Assamese. The Goalpara district schedules of the present census contained very many corrections in the language column, and on examination it was discovered that, though parents born in Kamrup were shown as speaking Assamese, those of their children, living in the same house, who were born in Goalpara, were returned as speaking Bengali, while their brothers born in Kamrup apparently followed their parents. The absurdity of this led to further enquiries which showed that in a few instances persons born in Rangpur and living in the west of Dhubri subdivision were returned as Assamese speakers. It appeared then that the returns were vitiated, mostly in the direction of showing less Assamese and more Bengali speakers than really existed.

At my request the Commissioner of the Assam Valley consented to have the schedules checked on the spot during the last cold weather. It came to light that there was a good deal of local feeling on the subject, and that changes from original entries of Assamese to Bengali had been made under the orders of the Census Officer of the district and some Charge Superintendents. In order to obviate further difficulties on the score of racial prejudice, the enquiry was made personally by Mr F. M. Clifford, Deputy Commissioner, and Mr J. E. Friend-Pereira, Subdivisional Officer. The former, limiting his investigations to the Sidli and Byni Duars in the east of Dhubri subdivision, visited nearly every village inhabited by people other than Meches and questioned them, the latter enquired locally in Goalpara subdivision into all entries which he marked as doubtful on the score of caste and birth-place. The result of the enquiry was to show an increase in Assamese speakers of 30,607 and a decrease in Bengali speakers of 30,907, the difference representing people who should have been shown as speaking Rabha (251), Hindi (26), Garo (20), Mech (2), and Pashto (1). From an inspection of the schedules, I would deduct 500 from the increase in Assamese speakers and add it to the number of Bengali speakers, to allow for wrong entries in the west of Dhubri subdivision. On this basis we get

Assamese	115 436
Bengali	317,365

the number of those speaking either language as shown in the margin. Imperial Table X shows the numbers as actually returned in the schedules without any adjustment and I should be inclined to say that the estimated figures given above are, if anything, an under-statement of those speaking Assamese.

In view of the rather vague ideas which have hitherto existed on the language question of Goalpara district, it is desirable that the facts as they exist should be shown separately for either subdivision. Sir G Grierson's view points to the conclusion that Dhubri subdivision is Bengali speaking and Goalpara subdivision Assamese-speaking. We must exclude Christians and followers of minor religions, because statistics for them are available for the district only but their number is so small that it is really negligible. The numbers of speakers of either language in both subdivisions as

1—No. per taluk.		
	Bengali.	Assamese.
Dhubri	203,417	3,888
Goalpara	44,258	81,957
11—No. returned.		
Dhubri	257,189	20,116
Goalpara	30,077	95,236

enumerated and as revised by local enquiries in the manner indicated above are shown in the margin. It is clear that in Goalpara subdivision the predominant language is Assamese, and equally clear that Bengali is the language of Dhubri subdivision. Indeed in the latter the number of those speaking Mech or plains Kachari, 50,528, returned Mech or Kachari as their mother tongue and they are more numerous than those who speak Bengali, as ascertained by local enquiry.

102. Subsidiary Table I shows the total number of speakers of the important languages in thousands in 1901 and 1911 and their proportion per mille of the population in the latter year. It will not

Linguistic distribution.

be inappropriate to consider

Austroasiatic	48
Tibeto-Chinese	164
Dravidian	8
Indo-European	733
Minor languages	5
Total	1000

in turn each of the four main families referred to above their respective importance is shown by the figures of distribution given in the margin. It will be noticed that three-fourths of the people speak Indo-European languages and that the Dravidian family is of the least importance.

The *Austroasiatic* family accounts for 48 per mille of the population: of its two branches Khasi, which is the sole representative of the Mon-Khmer sub-family is confined to Khasi and Jaintia Hills and the Munda languages, Santali, Mundari, Bhumij and Kharia, are spoken by immigrants in the tea gardens or in the ex-coolies settlements, which are a prominent feature of the upper Brahmaputra Valley.

The proportion per mille of the *Tibeto-Chinese* family is 164: as the Tai group of the Siamese-Chinese sub-family is insignificant the table shows only the distribution of the Tibeto-Burman sub-family of which the most important branch is the Assam-Burmese. In this are included the Bodo group represented by 68 persons per mille the Naga group and the Kuki-Chin group. Excellent maps showing the distribution of the two latter will be found in the Linguistic Survey Volume III Parts II and III, respectively but it should be remembered that Mikir which is shown in the map as belonging to the Naga group, is now placed outside it as explained above. Briefly the Naga group extends over the Naga Hills and part of the hills of Manipur and North Cachar. The Kuki-Chin group includes the Meitei of the valley of Manipur the dialects of Lushai Hills and the Kuki languages in the hills of Manipur and North Cachar. The distribution of the Bodo group is considered in more detail below.

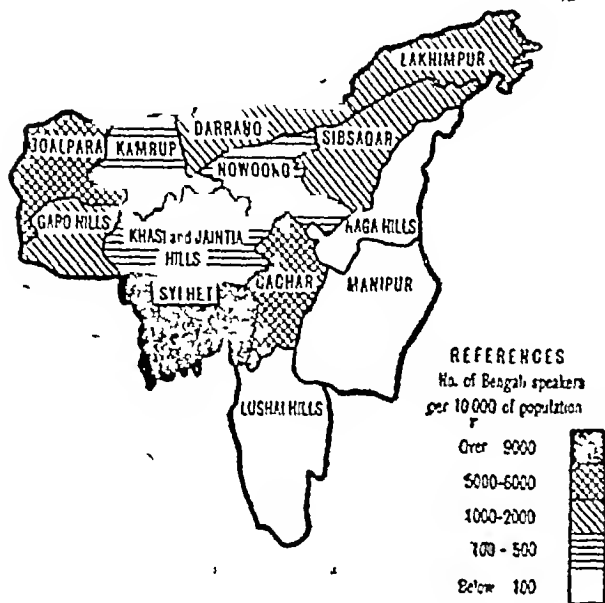
The languages of the *Dravidian* family—Oron, Gand, Telugu and Kaudh—are like those of the Munda family the mother tongues of immigrants to tea gardens: only 8 per mille of the population are included under this head.

The most important family of all is the *Indo-European* which includes Bengali and Assamese of the total population 46 per cent. speak the former and 29 per cent. speak the latter. Assamese holds almost the same place as in 1901 but Bengali has fallen off by 2 per cent. on account of the more accurate census of the languages of tea coolies. Hindi and Oriya are spoken by 61 and 9 persons respectively per thousand and Nepali by 7. Bengali is the vernacular of the Surma Valley and the west of Goalpara in the Brahmaputra Valley to the rest of which Assamese is the language of every district. Oriya is confined to tea coolies; Hindi is shared by this class with other immigrants who are unindentured. Nepali is spoken mainly by the large number of buffalo graziers who have spread all over the Brahmaputra Valley and have advanced into parts of the hills.

In Subsidiary Table II is given the number per 10,000 who speak the seven main languages in each district and natural division: of these we can dismiss Khasi and Manipuri or Meitei at once as being practically confined to their respective hills, remarking that Cachar contains quite a large proportion of Manipuri speakers and that there is a small number in Jaintia.

The large preponderance of Bengali in Sylhet is noticeable, in Cachar and Goalpara also it claims more than half the inhabitants and over one-tenth in Garo Hills, Darrang, Sibsagar, and Lakhimpur in the three latter it owes its proportion to the number of tea coolies who are returned as speaking Bengali, and in Garo Hills the plains mauzas contain large numbers of settlers from Mymensingh. In the Brahmaputra Valley the proportion of Bengali speakers has decreased from 2,289 at the last census to 2,030 now and the decline is apparent in every district except Kamrup where there are 126 Bengali speakers against 115 in 1901. The causes of this fall are the increase in the return of Assamese in Goalpara, which has been

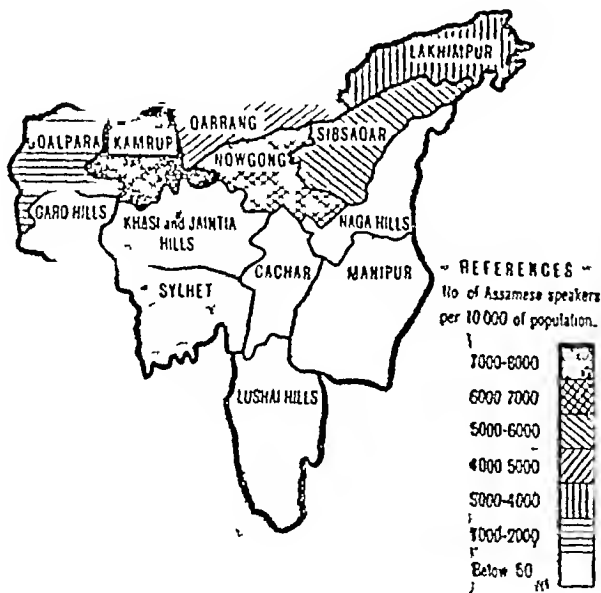
ASSAM—DISTRIBUTION OF BENGALI LANGUAGE



referred to above, and more accurate enumeration of the languages of coolies. For example, in Lakhimpur both Bengali and Assamese show decreases of 519 and 555 respectively per 10,000, while Hindi has increased by 452, the difference being spread over Munda and Dravidian languages. Similar changes are observable in Sibsagar and Darrang. The increase in Kamrup is not improbably due to the presence of coolies on railway construction.

Assamese has suffered not only by the more accurate census of coolie languages

ASSAM—DISTRIBUTION OF ASSAMESE LANGUAGE



but also by the increase in the number of immigrants. In the Brahmaputra Valley there are now 4,915 speakers of this language against 5,135 in 1901. Goalpara is the only district which shows an increase and it is no less than 1,175 per ten thousand. If we add the proportion of those speaking Garo and Khasi to the number shown as speaking "other" languages, so as to compare like with like, we find that "other" languages are now responsible for 1,587 in the Brahmaputra Valley against 1,231 in 1901. The largest proportion of Assamese speakers is found in Kamrup and Nowgong, which are practically not tea districts, and in Sibsagar, in spite of the large number of gardens,

they account for well over half the population.

The principal members of the Bodo group are Kachari or Meeh and Garo. The latter is practically confined to Garo Hills, though it overflows into the neighbouring districts, Goalpara, Kamrup and Khasi Hills. The proportion of Garo speakers has increased from 7,734 to 7,824 in their own district since 1901. Meeh or plains Kachari is confined mainly to the western end of the Brahmaputra Valley, Goalpara, Kamrup and Darrang being the only three districts in which it is spoken by over

one-tenth of the population. Its proportion per 10 000 of the population has dropped in the Brahmaputra Valley from 828 to 608 within the last ten years, but this is in part due to the proportionate increase of foreign languages. The submontane country extending from Jalpaiguri to the Bhoirell in Darrang is the home of the plains Bodos; they are mostly bilingual and, as explained above it is not always possible to assure that they will return the language spoken in their homes; the decrease of population in the north of Mangaldai subdivision would also reduce their numbers.

It was laid down by Sir G. Grierson in Volume III Part II, of the Linguistic Survey (page 93) that the so-called Koch language which is spoken in Garo Hills and Goalpara in Assam and in the Madhupur jungle on the borders of Dacca and Mymensingh in Bengal, is a mongrel of Garo and Bengali or Assamese; he agrees with the theory that these Koches are not real Koches at all, but probably Garos in an imperfect stage of conversion to Hinduism. Mr. Galt does not accept this view and holds that they are a remnant of the Koch tribe; he points out that the similarity of their language to Garo is no proof that they are Garos, because there is no doubt of their being closely connected with the latter. Those who are interested in the subject are referred to paragraph 539 of the Bengal Census Report of 1901 and to pages 20 following of Major Playfair's Monograph on the Garos. It will be noticed that Koch is shown as a separate language in our Tables.

103. In discussing the question of dialects it is safer to confine ourselves to the plains, because it is often hard to say what is a dialect

Dialects

and what is a language and in the hills there is little or no criterion for decision. Regarding the old controversy as to whether or not Assamese was a dialect of Bengali, Sir G. Grierson's opinion is that Assamese should be considered a separate language, because its possession of a separate written literature entitles it to claim an independent existence as the speech of a distinct nationality and to have a standard of its own other than what Calcutta literateurs would wish to impose on it. We are without this criterion for hill languages, which are reduced to writing only where Roman characters are used for phonetic reproduction.

In the Surma Valley according to Sir G. Grierson there are two dialects: in the west and south of Sylhet we have ordinary Eastern Bengali as spoken in Mymensingh and Dacca; the second dialect, which is spoken in the north and north-east of Sylhet and in Cachar is wrongly styled Sylheti by Europeans; the people themselves call it Jaintiapuri, Purba Shibhatti or Ujania, and the curious will find it described on pages 221 following of Volume V Part I of the Linguistic Survey. A peculiar point in connection with it is that in the east of Sylhet low class Muhammadans use the Nagri alphabet to sign their names and to print Bengali *patris*. In Goalpara, the only other district in Assam in which Bengali is generally spoken, the dialect is the Rajbanshi or Rangpuri of northern Bengal and is predominant in the west of the district. Sir G. Grierson divides Assamese into two main groups, the standard, which has its centre in Sibsagar and is spoken in the upper districts of the Brahmaputra Valley and the Dhekri or western, i.e. the dialect spoken in Kamrup and eastern Goalpara; the incorrectness of the return of this dialect as Bengali at previous censuses has been referred to above.

There is no necessity to have recourse to a *lingua franca* within the two main languages in the Surma Valley; a man from Habiganj would find no difficulty in Jhalakandi and in the Brahmaputra Valley a Garpetia would feel at home in Dibrugarh, but there is little doubt that an ordinary Assamese speaker would find it rather difficult to converse in the Surma Valley and so would a Sylheti in Sibsagar. The existence of coolie *patris* in the tea districts has been noted above; these may be called dialects in formation, but they now vary so much that it takes a new manager some little time to become accustomed to what is known as the garden staff; practically speaking each garden is a law unto itself and when the coolies eventually leave to settle down outside, their language may again be modified by the vocabulary of their neighbours.

It has been suggested that dialect is partly a question of sex. Enquiries made on this point tend to show that in Assam dialect is influenced by sex in that women are more conservative in their use of words than men, partly because they are less educated and partly because they do not go out of their houses so much. Dialects must eventually all appear to a great extent with the spread of education and it is reported that such a tendency is visible even now. But that local influence is still strong is proved by the fact that in the Surma Valley it is not uncommon to find such spellings as *chur* for *char* in Benall newspaper. School books are supposed to be written in standard Assamese and Bengali; reports show that as yet the literature is not always readily intelligible to young school-children in either valley.

104 There is no doubt that Aryan languages alone are now spoken by people who are Mongolians or Dravidians by race. The disappearance of the early tribal dialects is explained as being due partly to the fact that Aryan languages belong to a superior civilisation and partly to the influence of Hinduism. That tribal dialects still survive is accounted for by the absence of outside intercourse, which follows from the inaccessibility of the tract inhabited by the tribe, or by the reduction of the language to writing, usually with the aid of Missionaries, or by the resistance of the tribe to the glamour of Hinduism. We have many examples of these different influences in Assam. The hill tribes were and are still to a great extent isolated, hence they retain their own languages. The development of the Khasi language by the Welsh Mission is too well known to require more than a reference, amongst the Garos, Nagas and Lushais text-books in the local dialects are now taught in the schools. In the plains the existence of a large proportion of Animists amongst the Bodo clans and the various Munda and Dravidian tribes, which are attracted to the province by the tea industry, accounts for the fact that their mother tongues have not disappeared. It may be generally accepted that conversion to Hinduism eventually leads to the abandonment of the tribal language as well as of the other relics of unclean customs. An exception to this rule is where the apostles of Hinduism are few and the converts many, as, for example, in Manipur, where the Meitei language is written in a script based on Nagri which was introduced by the priests for the purpose of disseminating Hindu religious literature.

Subsidiary Table III compares the strength of each tribe with the number speaking the tribal language, and shows that in almost every case the latter has not been returned as their mother tongue by a considerable number. In the Kuki-Chin group we have apparently the reverse, but this is explained by the facts that it is possible to show as Manipuris only those who returned their caste as Kshatriya, and that the speakers of the dialects grouped as Kuki-unclassified belong to many different tribes. We may leave out of consideration those tribes which are foreign to the province, because their cases will be more appropriately dealt with in their provincial reports, and also the hill tribes generally, because it is not easy to ensure great accuracy in the return of their dialects and we know that so far there is no great reason to apprehend the disappearance of such languages. This reduces our point of view to the Bolo groups, who are mostly confined to the plains. We have seen in Subsidiary Table I that plains Kachari is now returned by 43,000 more than in 1901, but for our present purpose we must add Dimasas, the speakers of which are Kacharis by tribe, and we thus get 278,000 speakers against 323,000 tribesmen, i.e., 86 per cent of the latter have returned their own language. In 1901 the percentage was 75 and in 1891, 85. One would be inclined to infer that here we have a real growth of a non-Aryan language, but I am afraid that we must allow for the fact that practically all Kacharis, except perhaps the children and some of the women, are bilingual, and it is not improbable that the increase is due to the greater accuracy in the return of languages at the present census. In the case of Lalung there is a decrease since 1901 in the number of speakers of over 34 per cent along with an increase in the number of the tribe of over 10 per cent; this language is apparently dying out. Chutia shows an increase from 2,364 to 3,107 since the last census, but is practically defunct, though it continues to retain a small spark of life. As in 1901, there are more speakers of Garo than there are Garos, in spite of the inclusion of Christian Garos in the figures of the latter, this is a hill language and shows great vitality, owing partly to the isolation of the people and partly, no doubt, to the efforts of the Baptist Mission. The speakers of Rabha are now over 39 per cent of the strength of the tribe against 30 per cent in 1901 and 0.7 per cent in 1891. Here again I do not think that we can attribute the increase to anything but greater accuracy. The inferences then to be drawn from our statistics are somewhat inconclusive. There is little doubt that we have now the advantage of a higher accuracy than at previous censuses, but there is too much uncertainty to draw dogmatic conclusions. I think, however, that we may safely claim from the statistics that on the whole the indigenous tribal languages of Assam are still in a vigorous condition. The fact that this is true in the hills is not unnatural, as explained above, but that plains Kachari is as yet able to withstand the influence of Assamese is a wonderful proof of the clannishness of its speakers, we must however allow for the fact that their habitat is not looked on with favour by their Hindu neighbours and that they are on this account not so subject to outside influences.

106 For evidences of the literary activity of each language we have

Literary activity

Subsidiary Tables IX and X to the last chapter. In the matter of periodicals, Khasi is an easy first in number and

circulation, though they are all monthlies, and Assamese is a very bad second with 1 weekly and 3 monthlies, which have a total circulation of only 2,700 copies. The number of English periodicals is equal to that of Assamese, but their circulation is considerably less than half. The Bengali-reading public evidently depend more on Calcutta for their newspapers. The publication of 2 monthlies in Lushai is a wonderful example of the progress made by the people in the matter of education. Assamese easily heads the list in books, which have increased by over 45 per cent. in the last decade and represent over 55 per cent. of the total output of the province : this is no doubt due in part to the fact that Bengali books are easily procured from Calcutta the same fact accounts also for the decline in Bengali books published in Assam. The literary capabilities of the Khasis is reflected in the number of Khasi publications. Other languages may be neglected, but it is interesting to note that there were 16 publications in Nagri, which not improbably represents the script adopted by Muhammadana of Sylhet.

SUBSIDIARY TABLE I
Distribution of total population by language

Language	Total number of speakers 000 & omitted		Number per mille of population of Province	Where chiefly spoken.	Language.	Total number of speakers 000 & omitted		Number per mille of population of Province	Where chiefly spoken
	1911	1901				1911	1901		
1	2	3	4	5	1	2	3	4	5
AUSTROASIATIC FAMILY	335	253	48		<i>Old Kuki sub-group</i>				
MON-KHMER SUB FAMILY					Mhar ..	6		1	Assam.
Khasi	291	178	29	Assam.	<i>Northern Chin sub-group</i>	54	8	8	
MUNDA SUB FAMILY	137	75	19		Thado or Jangshon	27	3	4	Assam
Santali	54	30	7	Bengal, Assam and Central Provinces	Sokto	4		1	Burma and Assam
Mundari	73	43	10	Ditto	Balto	7		1	Assam.
Bhumi	5		1	Ditto	Paito	10		2	Ditto
Kharia	5	2	1	Bengal and Central Provinces.	<i>Central Chin sub-group</i>	72	75	10	
TIBETO-CHINESE FAMILY	1,299	1,021	184		Lushai or Duhen	69	72	10	Assam
TIBETO-BURMAN SUB FAMILY					Lakher (Lal)	3	8		Ditto
<i>North Assam Branch</i>									
Ahor Miri	57	41	8	Assam	Mikir				
<i>Assam-Burmese Branch</i>					Mikir	103	84	15	Assam
BODO GROUP	495	422	68		<i>Unclassed languages</i>				
Bodo, Mech or Plains Kachari	261	216	37	Assam and Bengal	Kuki (unspecified)	20	47	8	Assam and Bengal.
Lalang	12	17	2	Assam	DRAVIDIAN FAMILY	55	30	8	
Dimas	16	20	2	Ditto	DRVIDA GROUP				
Garo	154	133	22	Assam and Bengal.	Kurakh or Oraon	20	11	3	Bengal.
Koch	4	4		Ditto	<i>Intermediate languages</i>				
Rabha	28	20	4	Assam	Gond	10	2	1	Central Provinces, Bomr and Hyderabad
Tipura or Mirang	10	10	1	Bengal and Assam	ANDHRA GROUP	25	17	4	
NAGA GROUP					Telugu or Andhra	21	5	3	Madras, Hyderabad and Mysore
<i>Naga Bodo sub-group</i>	25	7	3		Kandh or Kui	4	12	1	Madras, Central Provinces and Bengal
Empeo or Kachcha Naga	8	7	1	Assam	INDO-EUROPEAN FAMILY	5,308	4,712	753	
Kabui	17		2	Ditto	ARYAN SUB FAMILY				
<i>Western Naga sub-group</i>	81	41	12		<i>Indian Branch</i>				
Angami	39	28	5	Assam	SANSKRITIC SUB-BRANCH	5,249	4,685	743	
Kezhama	5	1	1	Ditto	EASTERN GROUP				
Rengma	4	6	1	Ditto	Griya	61	24	9	Bengal, Madras and Central Provinces
Sema	33	6	5	Ditto	Hindi	431	362	61	Bengal and United Provinces.
<i>Central Naga sub-group</i>	49	45	7		Bengali	3,225	2,949	456	Bengal and Assam
Ao	29	26	4	Assam.	Assamese	1,532	1,350	217	Assam
Lhota or Teentsu	20	17	3	Ditto	WESTERN GROUP				
<i>Naga Kuki sub-group</i>	52		7		Rajasthani	12	7	2	Rajputana, Central India, Central Provinces, Punjab and Bombay
Soproma	10		1	Assam.	NORTHERN GROUP.				
Tangkhu	27		4	Ditto	Eastern Pahari or Naipali	47	20	7	Bengal, Assam and United Provinces
Naga (unspecified)	15		2	Ditto	OTHERS	60	110	8	
KUKI CHIN GROUP					TOTAL	7,060	6,120	1,000	
<i>Methia sub-group</i>									
Manipuri, Moithoi, Kachha or Ponna.	295	256	42	Assam.					

SUBSIDIARY TABLE II

Distribution by Language of the population of each district.

District and Natural Division.	Number per 10,000 of population speak s								
	Amazon.	Bengal.	Mal.	Indo- North or plains Hindust.	Germ.	Manipuri	Khasi	Other Lang. etc.	
1	2	3	4	5	6	7	8	9	
ASSAM	2,171	4,185	610	279	213	419	231	1,297	
BRAHMAYTRA VALLEY	4,918	3,621	652	995	73	3	3	1,311	
Coolpore	1,021	6,120	317	1,247	258	—	—	62	
Lamrup	1,077	1,195	182	1,264	83	1	8	1,290	
Lucknow	4,427	1,841	871	1,548	73	—	1	1,290	
Nowong	4,044	418	812	17	—	—	2	1,290	
Shewang	1,623	1,821	67	83	30	7	—	1,290	
Takhaney	2,578	1,675	1,297	34	1	—	—	2,164	
STRA V. LUTY	9	6,233	727	83	1	229	12	7	
Coolpore including North Cachet	28	1,735	2,054	108	—	1,723	11	1	
Bydoo	4	6,733	682	1	—	192	12	1	
HILLS	71	713	29	15	1,213	2,16	1,200	4,164	
Koo Hills	20	1,120	29	71	3,213	—	2,200	1,176	
Khasi and Jaintia Hills	27	1,113	1,29	8	2,71	—	2,200	1,176	
Naga Hills	66	6	26	4	—	1	71	2,200	
Mowpat	2	11	23	—	—	6,114	—	2,200	
Kachar, etc.	11	81	23	—	—	3	—	2,200	

NOTE.—Squares in figures for North Coast are not available.

SUBSIDIARY TABLE III

Comparison of Caste and Language Tribes

[illegible]

NOTE-The entire is volume I have been arranged is accordance with the majority of the volume shown

CHAPTER X.

INFIRMITIES.

106 It is especially necessary in the case of statistics relating to infirmities to describe their scope and to estimate the degree of accuracy which they have attained As at previous censuses, enquiries were restricted to insanity, deaf-mutism, blindness, and leprosy The instructions were —

“ If any person be blind of both eyes, or deaf and dumb *from birth*, or insane, or suffering from corrosive leprosy, enter the name of the infirmity do not enter those blind of one eye only or those who have become deaf and dumb *after birth* or who are suffering from white leprosy only ”

There was no difference between these instructions and those of 1901, but in that year it was feared that at first the enumerators omitted cases of insanity, blindness and leprosy which were subsequent to birth this difficulty is reported to have been absent at this census In 1901 all entries of *kana* were excluded, because strictly speaking the term is applied to one-eyed people only, but it is loosely applied to cases of total blindness in the west of the Brahmaputra Valley and it was considered probable that some of the exclusions were cases of real blindness this time there were very few returns of *kana* and they were usually distinguished by the intimation that there was a defect in one eye only As before, persons returned as dumb were assumed to be deaf as well, but those returned as deaf only were excluded The returns of insanity almost certainly include weak-minded persons, who were not actually insane Efforts were made to prevent the exaggeration of leprosy statistics by the inclusion of leucoderma, but it is impossible to guarantee its exclusion, or that of Naga sores and syphilis

Besides the above unintentional errors there are cases of deliberate concealment Leprosy, especially in a woman of respectable family, is almost certain to be kept secret Among the better classes insanity and deaf-mutism are not willingly acknowledged Among all classes the infirmities of children are likely to be omitted because parents will not accept them as facts as long as there is any hope of their being due to retarded development

Lastly we must consider the manner in which the statistics have been compiled As between 1901 and 1911 there was no difference of method, separate slips for infirmities being written up by a special staff under careful supervision It is probable that the experience of the last census tended to make the work of compilation more accurate now

On the whole the statistics of the present census may be assumed to show a slight increase of accuracy under all infirmities as enumerated and under the head of blindness as compiled. But it cannot be claimed that they are exact such statistics in any country must be vitiated by the errors of a diagnosis made by amateurs, and it would be expecting too much of our enumerators to insist that their returns are reliable in as much as 90 per cent of the cases

The number of afflicted persons at the last four enumerations is shown in the

Period	Insane	Deaf mute	Blind	Lepers	Total
1911	3 116	5 399	6 408	4 372	19 183
1901	2 510	4 575	5,759	5 088	17 932
1891	3 022	4 681	5 832	6 727	20 262
1881	1,518	2 578	3,210	3,313	10,619

margin the total for 1911 includes 112 persons afflicted with more than one infirmity The statistics of 1881 may be neglected, partly because infirmities were not enumerated in three hill tracts, but more especially because the whole enumeration was not accurate nor could the method of tabulation be relied upon.

Between 1891 and 1901 there was a considerable decline in the total number of infirm persons in India as a whole this was due partly to greater accuracy in statistics and partly to the severe loss caused by famine amongst weakly persons. Similarly in Assam to the general unhealthiness of the previous decade was attributed the fall in the figures as compared with 1891 The acceptance of this theory implies that with the return of normal conditions we should expect an increase in 1911, and the statistics readily answer to this test except in the case of leprosy, where there has been a progressive decline within the last twenty years That the main features of the present statistics for Assam may be accepted is indicated by the fact that before the recent changes in provincial boundaries the general tendency of the variations in Eastern Bengal and Assam and Bengal was similar to that now given for Assam alone It would appear that there must be periodic variations in the number

of persons afflicted, apart from any question of the accuracy of enumeration no doubt the continued improvement in the material condition of the people and better sanitation help to produce a decrease in the proportion of infirm persons in spite of large increases in population, but the conditions prevalent to the inter-censal period must also have an important effect on the number of survivors at the end of it and can not be neglected.

Before entering into a consideration of each infirmity it should be pointed out that of the Subsidiary Tables attached to this chapter Tables I and II compare the statistics of either sex at the last four censuses, Table I giving the number afflicted per 100 000 of the population by districts, and Table II the age distribution of 10 000 afflicted of each sex by quinquennial periods. Table III shows the proportion afflicted by sex in 1911 per 100 000 persons at quinquennial age periods and the number of females afflicted per 1,000 males, and Table IV gives similar statistics for selected castes instead of age periods.

INSANITY

107 The number of the insane has increased since the last census, but their proportion to the total population in either sex is less than it was twenty years ago there are now 51 males and 37 females

insane per 100 000 of the people against 63 and 48 in 1891, though at the last census the numbers had dropped as low as 47 and 35 respectively. The trend of this variation holds good for the plains as a whole. In the Hills the proportion of insane in 1901 was less than in 1891 and is still less now but I should not care to vouch for the figures because it is more difficult to guarantee accuracy in this natural division than in the two others. In the plains the only districts which do not follow the general tendency are Goalpara and Sibsagar where there is a continual decrease since 1891. Every part of the Hills shows a steady decline except Lushai Hills where there is a slight increase since 1901 and North Cachar where the proportion of female insane has risen within the last ten years.

The age statistics should throw some light on the question as to how far the figures of the present census may be accepted. A decrease in the number of insane returned at the age period 0—10 would point to the return of a smaller number of the congenitally weak minded. Subsidiary Table II shows that the proportions of children under 10 returned as insane are 4.7 males and 5.18 females against 5.14 males and 5.25 females at the last census. We may infer from this decline that our present figures exclude criminalism to a greater extent than those of 1901 and consequently more closely represent the number of lunatics properly so called. The diagram given in paragraph 109 confirms this inference.

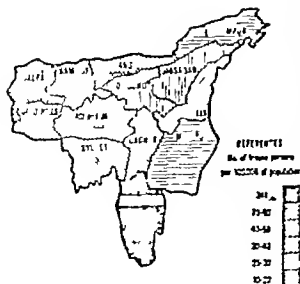
108 The proportion of insane is higher in the Hills than elsewhere owing to the extraordinary number so returned in Lushai Hill which again stands out as the worst district in the province. It

Distribution by locality and caste.

is not easy to determine the cause of this pre-eminence

which also appeared at the last census. It appears from the last India Census Report

ASSAM—INSANITY



that insanity was then especially prevalent in the Chin Hills of Burma and the Chittagong Hill Tracts of Bengal, both of which border on the Lushai Hills and contain kindred tribes. The statistics of Darang are vitiated by the inclusion of the inmates of the lunatic asylum at Tezpur: excluding inmates of this institution born outside the district, the proportions are 25 for males and 11 for females, which is low. The next district is Goalpara, which holds the same position as at previous censuses. It may now be accepted as a fact that the reason of this is that the Koch tribe which has fatal health forms a part of the inhabitants of the district is more than ordinarily subject

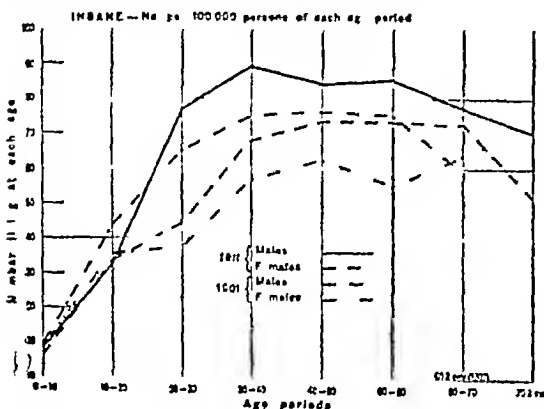
to insanity paragraph 457 of the Bengal Census Report of 1901 has proved this theory. There is nothing very special in the statistics of the remaining districts, but we may note that the comparatively low proportion of insane in the tea districts of the Brahmaputra Valley must be attributed in part to the large number of imported coolies, because weaklings are not encouraged, when the cost of recruitment is so high.

The causes of insanity are so many, and so little can be discovered of the previous history of cases admitted to the one lunatic asylum of the province, that it is hardly worth raising the question. It would appear from the reports of the Medical Department that in the majority of the cases in which patients' antecedents are reported the predisposing cause is over-indulgence in ganja, but, as was pointed out in 1901, though this may be true in individual cases, it is impossible to predicate it for large numbers and the statistics of excise revenue do not lend themselves to a confirmation of the theory that the distribution of insanity is affected by the incidence of expenditure on ganja.

The statistics of caste given in Subsidiary Table IV show very great variations. The figures for Lushais and Rajbansis reflect the extent of insanity in Lushai Hills and Goalpara. Why the Kacharis should be so sane and then kinsmen the Meches in Goalpara so mad, I am afraid that I cannot explain. The Baidya caste is pre-eminent in having apparently no insane, if true, it may be due to their careful up-bringing and the absence of worry or want amongst them. Of course the figures may not represent facts, and I am rather inclined to this belief by the figures for Kayasthas.

109 In the two valleys the male insane exceed the female everywhere except in Cachar Plains. It is natural that there should be an excess of males, especially in India, where the women generally lead retired lives and hence avoid the hardships and anxieties as well as the excesses of the other sex. On the other hand in the Hills the women are more exposed to the wear and tear of life and the figures of either sex should be more on an equality. But I am at a loss to explain why the female insane should now be more numerous in every hill district except the Naga Hills, where their proportion is the same as that of the males. It cannot be due entirely to the actual excess of the women in the Hills, nor can it be attributed, as in 1901, to matriarchy of the Khasis and Garos, for it extends to other districts where there is no matriarchy. I should be inclined to attribute the result in Cachar Plains and in the Hills, at least to certain extent, to want of accuracy in enumeration, as it is very difficult to ensure anything approaching exact diagnosis among primitive people, but this difficulty existed on former occasions as well. Perhaps the figures of the next census may throw some light on the mystery.

The proportion of insane females in the province according to Subsidiary Table III is less than that of the males at every age. There is a steady rise in females up to the age period 10—20, when they are not very much short of the number of males, but their proportion declines again up to 30, rises between 30—35, drops again between 35 and 40, and then slowly rises without, however, ever approaching the high figure reached between 10 and 20. Taking all ages together there are only 693 insane females to 1,000 males. Amongst the latter the number afflicted increases rapidly up to 30—35, when it reaches its maximum, and then declines slightly to the end, except for a small rise at the age period 50—55. Women are apparently increasingly liable to insanity up to 45—50, after which the proportion falls a little. Subsidiary Table II gives the age distribution of 10,000 insane, and shows that at the last two censuses the highest number of males was in the age period 30—35, which agrees with the figures of Subsidiary Table III. For women it would appear that the number of insane aged 30—35 is greater than at any other period,



but Table III shows that this is really not the most dangerous period.

DEAF MUTISM

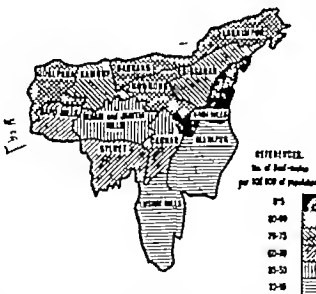
110 There has been a steady increase in the number of deaf-mutes within the last thirty years, though their proportion to the total population has fallen in comparison with 1891. Within the last

ten years the ratio of males afflicted has remained unchanged, but there is a rise in the proportion of females, and it is not improbable that the variation, apart from the growth of population, is a sign of greater accuracy the extraordinary decrease in Lushai Hills is attributed by the Superintendent to the inclusion of persons deaf only and not dumb in 1901. True deaf mutism is a congenital defect and the afflicted are short lived a reference to the diagram below illustrating the age distribution will show that, allowing for the usual incomplete returns of children, our present figures follow the natural course and that, in comparison with those of 1901, they are more correct in the later years of life the very large increase in the number of males afflicted over 50 in 1901 is almost certainly due to the inclusion of old men grown hard of hearing only while the female statistics point to the same faulty diagnosis, though not to the same extent. Subsidiary Table III, which gives the ages in quinquennial periods, also shows that the greatest proportion of deaf mutes is found between 10 and 15 for both sexes. It would appear then that the increase shown by the figures for both sexes taken together is partly due to greater care at the time of enumeration and is partly real the latter part may be attributed to the growth of population and the absence of hardships in the last inter-censal period.

111. Deaf mutes are again found in greatest numbers in the Hills, but mainly on account of the extraordinarily high figures for Naga Hills where the proportion for both sexes taken together is more than $6\frac{1}{2}$ times the provincial ratio. The explanation given by the Deputy Commissioner in 1901 still apparently holds good and we must attri-

Distribution by locality and
sex.

ASSAM—DEAF MUTISM.



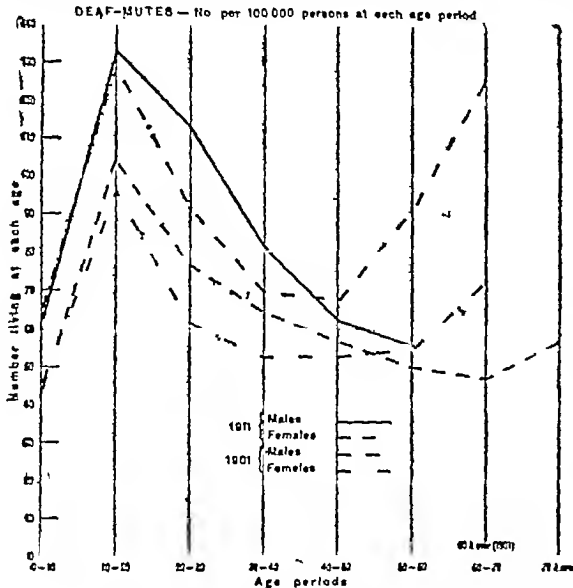
bute the prevalence of the infirmity to the results of close intermarriages within the villages. In the next worst districts, Goalpara and Lakhimpur the proportion afflicted is only one-sixth of that in Naga Hills. The Burma Valley seems to be generally more free from the infirmity than the Brahmaputra Valley and if we exclude the Nagas, the hill districts appear to be very little affected, but perhaps their statistics are less accurate than those of the plains.

The caste statistics place the Nagas at the top; among them it would appear that the worst afflicted clan is the Bregma, which is followed in order by the Lhotas, Semas, Anamis and Aos among the last of whom 347 men and 200

women per 100,000 are deaf and dumb. The indigenous castes of the Brahmaputra Valley have higher proportions than normal, e.g. the Ahoms, Chutias, Kalitas, Koches, Bhoches, Nadyals and Rajbansis. The Baidyas are here remarkable for the absence of female afflicted and again in view of the statistics for Kaya that I am afraid that the returns are incorrect; most probably we have in the case of this caste an example of deliberate suppression of nasty facts which holds good for all the infirmities, for there is not a single female Baidya afflicted with any of the four physical calamities prescribed for enumeration.

112. Here again males usually outnumber the females in every country and our figures are no exception to the rule which holds good for each natural division. It is not improbable that a pointed cut just now female cases are concealed to a certain extent among the higher

castes, but this would not vitiate our statistics to any great extent. I have already



deaf-mutes per 10,000 at that age being 553 males and 482 females against 254 males and 341 females now

BLINDNESS

113 The total number of the blind has grown by apparently 100 per cent since

Variations

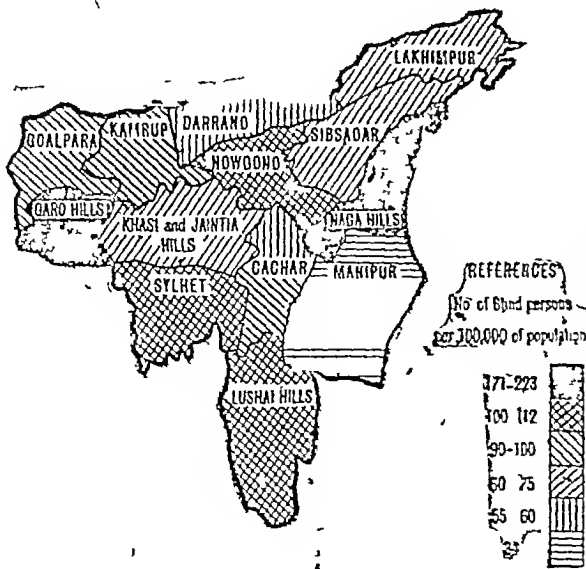
1881, but, as that census is more or less negligible from our present point of view, it should be excluded, we find an increase of over 10 per cent in comparison with 1891 and over 11 per cent since 1901. In spite of these increases the proportion of the blind shows a steady decline in both sexes since 1891. As is now well known, blindness is an unimportant infirmity in Assam. The absence of glare, dust, poverty and overcrowding in ill-ventilated houses all contribute to this happy result. The proportional decrease is not shared by the Surma Valley, where there is a slight rise in the number of males, while the female proportion remains unchanged since 1901.

114 The Brahmaputra Valley shows the smallest number of people who cannot

Distribution by locality and caste

see this is no doubt mainly due to the vision soundness of the immigrant population, the figures for the three large tea districts, Darrang, Sibsagar and Lakhimpur, being particularly low, while those for Goalpara, Kamrup, and Nowgong are above or

ASSAM—BLINDNESS

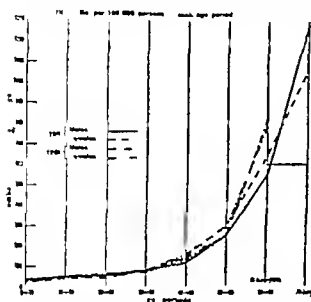


equal to the provincial average for both sexes. In the Surma Valley the males of Sylhet are more afflicted than those of Cachar, probably on account of the greater prevalence of glare and dust, the statistics for females seem to point to a suppression of facts in Sylhet. In the Hills blindness is more common than elsewhere and this was also the case in 1901. The high proportion amongst the Garos, Nagas, and Lushais would seem to be due to the absence of general cleanliness and ventilation.

The caste statistics agree generally with those of locality. Amongst the Bardyas there is a large number of blind males, which may be

attributed to their bookly occupations, but there are no females. That the proportion amongst Miliaks is high may be due to the absence of ventilation and sanitation, for they live in a manner similar to the hill tribes.

115 The male blind exceed the female as they have done at every previous census part of the excess is no doubt due to concealment. The excess of males holds good for each natural division but not for every district in Darrang Nongong Lakhimpur Cachar plains, Garo Hills, North Cachar and Naga Hills the reverse is the case. Subsidiary Table III



shows that the ratio of blindness amongst males is higher than that amongst females up to the age 40 and lower between 40 and 60 and again slightly higher after 60. The figures in Subsidiary Table II give an excess of males up to 2 almost an equality between the sexes from 2 to 30, an excess of males from 30 to 40, an excess of females between 40 and 45, an excess of males between 45 and 50 and an excess of females from 50 upwards. The general result is that women apparently keep their sight better than men up to about 40, but after

that are more afflicted. This is probably to be attributed to greater dimness of vision rather than to actual loss of sight amongst elderly women, who spend a good deal of their time within the house and are exposed to the smoke of the cooking fire. Blindness is not an infirmity which usually attacks young people. It belongs to old age. The diagram brings this fact out very clearly both for this census and the last.

LEPROSY

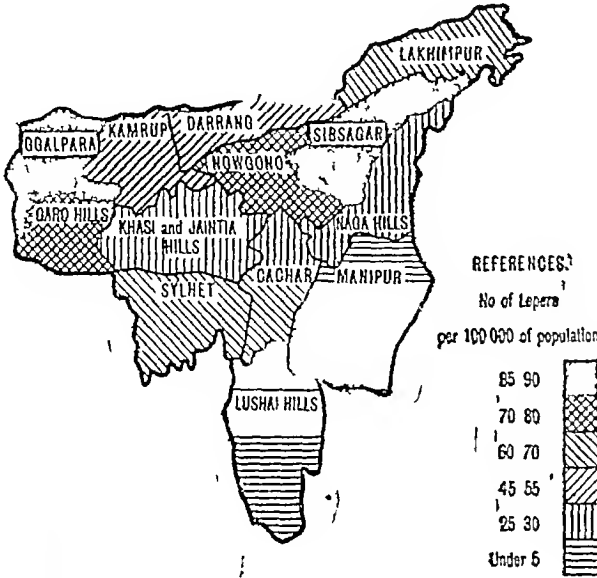
116 Leprosy is an exception to the other infirmities in showing since 1901 a continual decline which is so marked that the proportion of males afflicted has been reduced by over a half and that of females by nearly the same amount. This reduction practically extends over each natural division, but is especially marked in the Hills, where it amounts to nearly two-thirds of the number of males and over two-thirds of the number of females of twenty years ago. In the latter division the decline is in part due to a more accurate diagnosis resultant on the exclusion of leucoderma and Naga sores. It is now an accepted fact that leprosy is not hereditary and only contagious to a small extent. It follows that, with improved sanitary conditions, the disease should die out, and this apparently is what is happening here and elsewhere. The proportion of 1 per 1000 to the total population is however still very high in Assam. How far this is due to faulty diagnosis, it is hard to say, but there is little doubt that it is in excess of the fact. If my inferences from the census figures are accepted. There is one small 1 per 1000 in Sylhet, the number of inmates of which was 10 in 1901, 1 in 1910 and 50 in 1911. I do not think that any conclusions can be drawn from these small figures.

117 The Brahmaputra Valley stands first under this infirmity and the Hills last

Distribution by locality and caste

The apparently large number of lepers in Goalpara is a repetition of the statistics of the last census, it is not improbable that now, as then, the result is due to the inclusion of persons affected with syphilitic sores, in spite of the large decline in the

ASSAM—LEPROSY



proportional figures Sibsagar is not very far behind and is followed by Garo Hills and Nowgong. The hill districts generally maintain the immunity which they showed at the last census, but it is possible that there have been excessive exclusions. The fact is that local peculiarities of diagnosis are likely to repeat themselves; it would really require a doctor to eliminate all improper cases, and the enumerators are likely to interpret the same instructions at two successive censuses in the same manner, and

consequently the pre-eminence of any particular district, even if it is not based on facts, may be apparently maintained.

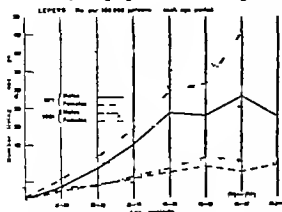
The caste figures show that the Meches of Goalpara contain the greatest number of lepers, and the Mikirs, Muis and Rajbansis are the next worst. I have grave doubts of the powers of diagnosis amongst any of these tribes or castes, and I think that the high figures of Goalpara, which must be due to the returns of Meches and Rajbansis, cannot be taken as representing facts. The Ahoms come next to the above, while the Patnis and Kacharis are the only remaining communities with over one leper per mille of the males, here also the diagnosis must be extremely doubtful, as all these people are distinctly backward. The general result of the caste statistics is to point to the conclusion that the high proportional figures for Assam are due in great measure to the confusion of leprosy with other corrosive or skin diseases. At the same time it must be acknowledged that the absence of this disease amongst the Lushais and the very small proportions of the afflicted amongst other hill tribes may be due to too comprehensive exclusions.

118 Here again the males seem to be more prone to the disease than females, but

Distribution by sex and age

we must perhaps allow for a certain amount of concealment amongst the latter. On the other hand it is probable that the infirmity does not exist to any great extent among the higher classes, who alone seclude their women, and that the figures on the whole are not far from the facts. The excess of males appears in every district in the province at the last two censuses and in all the castes shown in Subsidiary Table IV. The age statistics in Subsidiary Table III show that the proportion of females to males is greatest between 10 and 15, when the possibility of the concealment of women is greatest, and it is reasonable to infer that the apparently greater liability of men to the disease is true.

The highest proportion of male lepers has been found between 40 and 45 since



1891 and that of females between 30 and 35 the statistics of Subsidiary Table II agree with this for males, but show the greatest number of females afflicted after 55. Once a person is attacked with leprosy his expectation of life is considerably diminished, the average period after the appearance of the disease being from 10 to 18 years.

The diagram in the margin shows a curious similarity in the age statistics at this and the last census there is a steady increase in the males up to 40

an actual decrease or a slow rate of increase between that and 50, and a

rapid rise to 60 amongst females the increase is steady up to 50 and then declines. The inference as was shown in the last Bengal Census Report is that the period of danger of infection begins after 20 and ceases at 50 to 60 years of age

SUBSIDIARY TABLE I

*Number afflicted per 100,000 of the population at each of the last four censuses**

District and Natural Division	Insane								Deaf mute							
	Male				Female				Male				Female			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
ASSAM	51	47	62	37	37	35	48	25	87	87	95	65	66	67	75	39
BRAHMAPUTRA VALLEY	54	46	60	37	32	33	44	21	83	83	106	66	70	61	91	46
Goalpara	79	82	109	88	69	82	86	53	93	113	116	85	79	97	97	69
Kamrup	49	39	59	23	26	22	43	14	83	50	81	54	62	32	65	45
Darrang*	114	74	81	24	33	37	49	15	83	100	119	55	77	82	109	43
Newgong	30	24	28	14	25	13	27	13	91	130	102	74	71	77	87	50
Sibsagar	36	39	43	33	22	29	24	9	83	56	93	77	57	45	73	37
Lakhimpur	19	14	26	25	19	8	28	17	90	94	123	45	82	70	127	32
SURMA VALLEY	48	45	63	41	34	30	52	32	78	83	77	70	50	59	53	35
Cachar plains	48	47	54	66	50	44	69	43	75	85	51	91	63	49	43	63
Sylhet*	43	45	65	37	31	28	49	30	78	82	81	67	47	51	55	31
HILLS	49	57	61	12	62	51	51	12	110	111	176	26	98	92	108	31
Garohills	37	40	62		40	41	66		66	83	119		66	63	126	...
Khasi and Jaintia Hills	30	34	60	20	33	38	41	27	53	63	115	87	41	16	83	70
North Cachar	21	43	236		69	45	208		49	62	118		23	67	83	
Naga Hills	35	45	56		35	39	40		527	496	238		502	451	166	
Manipur	13	21			15	12			12	18			8	12		
Lushai Hills	297	292			380	249			19	156			12	189		

District and Natural Division	Blind.								Lepers							
	Male				Female				Male				Female			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
ASSAM	94	97	107	74	87	91	105	57	90	125	182	96	32	29	60	38
BRAHMAPUTRA VALLEY	81	65	76	73	73	76	74	49	98	129	175	94	41	42	65	41
Goalpara	100	126	134	95	94	140	147	84	137	219	257	169	38	61	97	59
Kamrup	106	175	72	88	82	89	61	55	78	137	97	72	31	23	26	76
Darrang*	54	55	46	77	60	45	46	59	63	77	123	49	32	29	65	25
Newgong	91	71	67	52	109	75	63	33	104	77	134	51	43	27	51	27
Sibsagar	67	47	54	47	64	51	55	19	114	123	225	116	52	51	87	53
Lakhimpur	59	71	66	53	68	55	61	29	75	102	186	91	48	49	85	37
SURMA VALLEY	105	103	130	73	93	9	117	67	101	146	265	110	23	59	55	37
Cachar plains	89	85	91	81	100	83	86	82	94	114	157	117	39	47	70	59
Sylhet*	108	107	177	77	91	93	122	65	103	151	215	179	25	73	73	35
HILLS	102	116	152	52	109	131	176	46	31	43	91	71	13	21	67	27
Garohills	151	143	314		191	254	49		99	93	127	2	64	24	95	
Khasi and Jaintia Hills	89	143	110	122	62	105	115	93		35	79	79	29		57	67
North Cachar	35	43	215	50	77	125	157		25	75	175	32	17	55		8
Naga Hills	297	172	196		255	252	155		57		121		17	15	64	
Manipur	59	5			29				6	21			1	19		
Lushai Hills	125	192			93	71				1				2		

NOTE.—* Excluding the population of (1) the least census in Darrang, 1881; the least census in Sylhet, 1881; and (2) the least census in Cachar, 1881; and (3) the least census in Sylhet, 1881 and 1891.

SUBSIDIARY TABLE IV

Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males in selected castes

Caste.	Number afflicted per 100,000								Number of females afflicted per 1,000 males			
	Insane		Deaf mute		Blind		Lepers		Insane.	Deaf mute	Blind.	Lepers.
	Male	Female	Male	Female	Male	Female	Male	Female				
	2	3	4	5	6	7	8	9	10	11	12	13
1												
Ahom	66	35	129	90	67	72	170	88	493	653	1,015	486
Baidya			53		98		85	16	1,000	800	1,667	182
Barua	39	41	77	66	46	87	46	14	299	704	819	250
Brahman	97	35	73	67	61	46	94	53	310	833	824	535
Chutia	64	21	99	97	77	49	80	12	143	714	667	149
Dheba	40	6	40	31	68	159	91	61	1,078	927	1,163	667
Garo	36	38	56	53	175	87	67	49	700	500	714	563
Goala	42	38	67	44	88	87	86	33	929	506	1,275	365
Jogi	49	47	89	47	93	173	708	45	708	1,021	1,000	389
Kachari	31	23	82	87	70	73	112	52	547	896	944	425
Kalita	62	37	100	97	108	111	69	32	409	800	611	273
Kayastha	99	48	56	53	81	59	50	16	909	825	914	154
Kewat	23	21	83	71	73	69	81	13	2,000	641	708	857
Khasi	19	35	63	39	113	72	24	19	1,253	870	451	361
Kahattiya (Mamuri)	25	31	18	16	41	18	71	38	667	745	882	517
Koch	44	30	83	64	69	63	9		1,111	2,500	588	
Kuki (Total)	28	28	6	14	49	23	55	15	429	750	1,111	250
Kumbar	49	22	55	44	62	74			1,759		714	
Lushai (Total)	395	608	27		95	59	61	51	565	1,044	763	175
Mech	98	55	95	99	81	61	290	113	667	1,619	795	446
Mikir	74	23	39	66	136	113	242	95		714	1,000	443
Miri	34		119	68	37	39	208	80	833	971	1,313	769
Nadiyal	34	30	100	102	46	63	37	12	1,154	950	1,208	571
Naga (Total)	27	29	800	349	169	192	21	12	554	697	845	215
Namasudra	73	43	85	64	109	98	88	20	400	400	1,000	182
Napit	52	23	78	74	63	68	57	89	1,074	590	694	263
Patni	47	53	69	42	197	99	141	53	652	534	870	288
Rajbansi	101	70	106	69	119	104	172	23	903	345	1,186	289
Sudra	54	17	47	17	72	67	74	18	111	600	1,100	167
Sutradhar	103	13	60	39	120	144	72	9	1,000	533	857	200
Synteng	82	80	81	67	107	89	78		417	600	647	
Teli or Tili	50	27	49	38	83	60						

CHAPTER XI

C A S T E

119 The preparation of Table XIII, which shows castes, has always been a difficult task, and particularly so in places like Assam where

Accuracy of the return.

there are large numbers of foreigners who are censused by local enumerators ignorant of their ways and customs. The experience of each census however makes the succeeding one easier and on this occasion the precaution of preparing a caste index beforehand was taken in time to allow its distribution at least to all Charge Superintendents a special list of castes likely to be found in tea gardens was also made. The result was that there was less trouble than before with regard to the caste entries in the census schedule. It was noted in the last report that little or no difficulty was met with in connection with local castes, and this was also true at the present census. It was hardly possible to provide for all cases in the special index for tea coolies in all doubtful cases references were made to the district officer and in the comparatively few cases where no further enlightenment was obtainable from him, as, for instance in the difficult case of Madnais, the entries were classified in the central offices in accordance with the general caste index for India. The index prepared for Bengal at the last census was most useful for people from Chota Nagpur and Orissa. The difficulties due to ignorance then were more easily surmounted than in previous censuses.

There are the further difficulties of deliberate misstatements, when individuals intentionally misdescribe themselves as belonging to some higher caste or assume some new name. As far as Assam was concerned, there were not very many instances of this kind. The Shahas of the Surma Valley in common with their fellows in Bengal wished to be entered as Vaisyas, and the entry of Vaisya Shaha which was permitted, gave an easy clue to their identity but their further claim to be shown separately from Sunnis could not be guaranteed, because the latter were just as anxious to abrogate the appellation and it was not easy to prevent their being returned as Shahas. The claim of the Ohasi Kaibartias of Bengal to be enumerated as Mahishyas was allowed, because it was a new name not likely to be confused with any other but a great part of the Das community of Sylhet refused the new title it is regrettable that the orders that their number should be shown separately in the remarks column of Table XIII were neglected in the central office where their slips were sorted. The Rajbansis of Goalpara claim to be Khattriyas and were allowed to show themselves as such with the addition of their real caste name. The caste hitherto known as Gannak objected to the title and eventually Government decided that they should be called Grahabipras in the Brahmaputra Valley but this order came too late to prevent many of them from entering as before their caste as Brahman. It is probable that more Nadiyals returned themselves as Kaibartias than in 1901, as some of them obtained permission to do so from their gossains, but for this reason the name fell into disfavour with the Kewats. The Brittilal Bankas and the Namasudras are now shown without the additions of Hari and Chandal, but this makes no real change from the last census. The general tendency to level up which was referred to in paragraph 197 of the last report, was again prevalent, and in the Surma Valley was intensified by the disputes which originated in 1901 from the attempt to draw up a list of castes in order of social precedence. This tendency is natural and will probably happen at every future census, but it was handicapped time by the loss of the caste index. In the Brahmaputra Valley the only real difficulties were those arising from foreign castes.

120 In view of the controversies which arose over the social precedence list of

Classification of castes.

1901 referred to above it has been decided not to repeat the question especially as it is unlikely that any fresh information would be forthcoming. In 1901 the main basis of classification was that of traditional occupation, and though this is not a very good criterion in a province like Assam, where the caste system has not crystallised as it has in other provinces, and where the main occupation is agriculture the list such as it is will be found in Subsidiary Table I of this chapter. The arrangement of castes in Table XIII is alphabetical.

In Subsidiary Table I only castes containing more than 2 per mill of the population are shown separately the smaller castes being grouped together under the head

'Others' in each occupational group. The figures in italics below the group totals show the proportion per mille of the total population represented by the group. Forest and hill tribes form the most numerous class, including 269 per mille, and are followed by cultivators, who number 190 per mille of the total population. In the last group, which is headed 'Others' and which contains people returned mainly by race, Sikhs form the great majority and represent the ordinary Muhammadan population, who are overwhelmingly agricultural. They and the castes grouped as cultivators form 441 per mille of the population, and, if we add the forest and hill tribes, we account for 709 persons out of every thousand. The next most numerous group, which contains only 78 per mille, is that of fishermen, boatmen, and paliki-bearers, the last-named profession is followed by very few. Then we have weavers, etc., who number 35, and priests and devotees, who are 21 per mille of the population. The group totals rapidly diminish after this, that of domestic service accounting for 17, that of writers for 12, and those of traders and pedlars and labourers for 11 per mille each. No other group contains 10 persons in a thousand.

121 The theories of the origin of castes and the development of castes as they exist

The caste system

now were treated in the last census report. Since then the various European scholars have discussed the question at length, and it is apparent from their observations that the actual conditions of the present day, as opposed to the system described in the law books, are not always clearly grasped. In the new edition of the *Encyclopædia Britannica* it is remarked that there is very little definite knowledge concerning the extent of inter-marriage and the effects of an irregular or forbidden marriage, the rules protecting occupations, the causes of the loss of caste and the means of regaining it. In view of the large element of truth in this statement, it has been decided to note the present-day facts with regard to certain points of the caste system concerned with the above problems, on which existing knowledge is insufficient. The points in question are (1) the restrictions, social and industrial, involved by caste, (2) the system of caste government, and (3) the distinction between function, caste, and sub-caste. In the following paragraphs an attempt is made to treat these problems so far as this province is concerned.

122 The comparative laxity of caste rules in the whole of the plains of Assam

(1) Caste restrictions

has been described in the Census Reports of 1891 and 1901. It is here proposed to give some instances of such restrictions as there are. In the Suima Valley so wide are the limits of matrimony that Baidyas and Kayasthas freely inter-marry and only lose a certain amount of respect in their communities when they marry a son or daughter to a Shaha, though they would be excommunicated if they ate with the latter. In the Brahmaputra Valley Brahmans and Grahapipras are the only castes which are strictly endogamous. Kahitas, Keots and Koches may inter-marry, but lose position within their own castes. Marriages between any of the lower castes implies excommunication for the higher party, who is reduced to the inferior caste. There is practically no restriction regarding occupation except that of fishing for sale, but a Brahman will not plough or carry a *bhai*, i.e., a pole with a load at either end. In the Suima Valley one correspondent mentions a pious, but poor, Kayastha who used to starve at times rather than bring home his own bazar, but such men are exceedingly rare. In the Suima Valley there is no restriction about taking water from a public well, but in rural areas in the Brahmaputra Valley there is still a prejudice against it. Brahmans will take water only from Baidyas, Kayasthas, and the Nabasaks, who include Dases in parts of Sylhet and apparently exclude all the lower castes except Kahitas, Kewats and Bar Koches in the Brahmaputra Valley. Generally no caste will take water from an inferior caste, but strictness of this rule seems to be relaxing. A vessel containing water touched by a person of inferior caste must be broken if it is earthen, but if of metal it need only be washed. Water in medicine is taken from anyone, even from non-Hindus. Food cooked with ghee by castes from whom water is taken is acceptable, but a Brahman will not take food cooked with water from any but a Brahman, nor a Grahapipra or Acharji from any but one of his own caste or a Brahman. But even on this point there are differences, and in parts of Sylhet a Baidya will eat a dinner cooked by a Das. Mere proximity does not cause pollution in any part of the province, but being touched by a man from whom water cannot be taken does so, though it is only the most orthodox who will bathe after such an occurrence. Domestic fowls and pigs are strictly forbidden, but there is no prohibition against he-goats, drakes, or pigeons. Certain kinds of fish are avoided by the higher castes: these include *sal*, *singri*, *mukla*, *gajar*, *nadon*, *gaiu* and *neria*, but there is no distinction between sealy and scaleless fish. Drinking fermented liquor is said to be *tabu* in the Brahmaputra Valley among all

decent Hindus, very probably on account of the close proximity of hard-drinking aboriginal or semi-Hinduised tribes, but in the Surma Valley there is now no restriction. Widow marriage is permissible amongst all castes in the Brahmaputra Valley except Brahmans and Grahabipras, but in the Surma Valley is restricted to the Patil, Namasudra, Ma i, Dhuli, and other low castes. Widow marriage and child marriage seem to be antipathetic customs in Assam, as we find in the Brahmaputra Valley that only Brahmans and Grahabipras must marry their daughters before puberty while in the other valley child marriage is very common except amongst the foreign Manipuris. Taking the thread is peculiar to Brahmans and Grahabipras; in the Surma Valley it is unusual amongst Baudyas and Kayasthas. Every Hindu must have a *gurn* except the unclean feeders.

It will thus be seen that the Hindus of Assam are much less bound to rule than their co-religionists in Bengal and beyond. As was pointed out by Mr. Gait in 1891 the castes of the Brahmaputra Valley are race castes and there are no professional castes, and though the latter are found in the Surma Valley the fact that they were down to fairly recent times living in a frontier tract prevented the thorough crystallisation of the caste system amongst them. There is no doubt that in Assam, as elsewhere, contact with European ideas and improvement in communications tends to relax caste restrictions and to lessen the influence of the Brahmans, but it is also true that the example of the higher castes now exercises a greater effect, for example in the matter of child marriage in Sylhet and that more pilgrims visit Kamakhya temple at Gauhati since the railway connected the two valleys.

123 By the system of caste government is meant the manner in which the caste

(1) Caste government.

rules and restrictions regarding commensality marriage, occupation, and the like are enforced. It must be understood at the beginning that there are no standing committees amongst Hindu castes in Assam. As the usages of the two valleys are somewhat different it is preferable to treat them separately from each other and from Manipur.

The Hindus of the Brahmaputra Valley are mainly Vaishnavas and their

Brahmaputra Valley

gurus or religious leaders hold very high positions in the community. A *gosain* generally lives in a *sattri* or monastery surrounded by his resident *bhaktas* or disciples, all of whom as well as the *gosain* himself are celibates in the *latter* *attira*. The non-resident disciples of a *gosain* are scattered over the valley but to them he is the ultimate authority in religious and social matters. The social unit is the *khel*, which consists of the disciples of one *gosain* who worship in one *namghar* and can eat together. This is the *ideal system*, and if possible, all members of the *khel* are of the same caste; there may be two or more *khels* of the same caste in a large village or the *khel* may consist of people of two or three villages. If however there are a number of castes of different social status in a village and none of them is large enough to form an independent *khel*, the village community or *mel* becomes governing body. This may also occur when, owing to the dearth of competent men, the social questions of a caste cannot be decided within the caste. We have then two bodies who enforce social laws and caste rules, (1) the *khel* and (2) the village *mel*. Generally Brahmans and the higher castes from which Brahmans can take water have caste *khels* or mixed *khels* the rest have caste *khels* where they are in sufficient numbers or else are governed by the village *mel*. There is no rule regulating the number or qualification of the members of either of these bodies but the wisest and most respectable men naturally take a leading part in all deliberations and are asked to do so by common consent. To superintend all important *khels* the *gosain* appoints a local agent called *medhi*. In the case of Brahman *gosains* and *sajals*, in the case of Sudra one of his duties is to see that all social rules and laws are duly observed and to report infringements thereof to the *gosain* when necessary. He is invariably present at meetings of the *khel* and takes an important part in its deliberations. The control of a caste over its members is complete even when there is no *khel* because the village *mel* can excommunicate an offender by obtaining the consent of his *gosain*. In all cases which involve a *pravashikta* or purification ceremony Brahmans must be consulted and they are generally invited to take a leading part in the deliberations.

It is the agreed rule that whoever raises the question of a breach of social or caste rules by compelling the *medhi* or the *grantha* or some other leading man in the village to do so either then calls a meeting of the *khel* or *mel* or reserves the matter until the people meet in the *namghar* or attend some social gathering. The complainant must first at least on oath and witness on both sides are examined. The decision is in most cases final, but the *gosain* exercises revisional jurisdiction in

some cases the whole matter is reported to the gosain, whose decision is final. The penalties imposed are prayaschitta, as ordered by the gosain or the Brahmans, or a fine, which may be paid in cash or take the form of a feast to the villagers. If the penalty is not paid, the offender is excommunicated. The following statement shows the nature of the offences and the punishments in such cases —

Offence	Punishment	Remarks
1 Assault or abuse	Fine	The fine is heavier in proportion as the complainant is of a much higher caste than the accused, to enable the former to meet the cost of his own prayaschitta, which is also necessary
2 Assaulting or abusing one's superior relatives, such as parents, elder brothers, uncle, etc	(1) Fine (2) Prayaschitta for both parties	
3 Illicit intercourse, (a) if the parties are Brahmans or Graba-bipras	(a) Excommunication of both	The punishment is heavier in proportion to the social difference between the castes, if the parties are of different castes
(b) For other castes ..	(b) (1) Fine (2) Prayaschitta of both parties (3) Namkantan (4) Feast to relatives and kinsmen	
4 Incest	Ditto ditto	
5 Adultery	Ditto ditto	
6 Drinking	Prayaschitta	
7 Taking prohibited food or eating with lower castes.	Ditto ditto	
8 Cow killing	(1) Offender must beg from door to door with a tethering rope in his hands for 12 days without speaking to anyone (2) Prayaschitta (3) Fine (4) Namkantan	
9 Unnatural offences	(1) Prayaschitta (2) Fine	

If there is no prayaschitta, the fine may be divided amongst the members of the khel or mel or deposited at the namghar in the village fund to be used subsequently for some public purpose. Sometimes part of the fine is given as compensation to the aggrieved party. If the offence involves prayaschitta, the old rule was that it was divided into four parts, of which one each was given to the king, the gosain, the local priest and the khel. Now-a-days the khel apparently takes the king's share, but in many cases which are referred to the gosain for decision most of the fine goes to him. Fines vary from Rs 5 to Rs. 80. A prayaschitta may cost anything from 4 annas to Rs 200, and is calculated in terms of so many dhenus (cows). A one-dhenu prayaschitta is supposed to be equivalent to one rupee for a Brahman and four annas for a Sudra, but this valuation varies now-a-days.

Specific instances of actual cases are given herewith as examples —

(1) A Sudra who assaulted a Brahman was ordered in expiation to make a gift of four cows. He paid Re 1 at the nominal price of four annas per cow, which was divided as follows — 8 annas to the khel, 4 to the priest, and 4 to the gosain. The Brahman changed his sacred thread and made a gift of 2 cows, the value of which was 8 annas, of which 2 went to the gosain, 2 to the priest, and 4 to the khel.

(2) A Nadial disciple of the Dehing sattra was fined Rs 80 by the gosain himself for having intercourse with a Muhammadan woman and was also ordered to give a feast to the people of the khel. The man has paid the fine, of which the gosain took Rs 60 and Rs 20 was paid to the khel. But he has not yet been able to give a feast, and so he has not been re-admitted to the caste.

(3) A Koch had illicit intercourse with his brother's wife. The cost of prayaschitta and the feast to the villagers, together with the amounts he paid to the gosain and the khel, amounted to Rs 100.

(4) A widow gave birth to an illegitimate child and declared a near relation to be its father. Both were at once excommunicated but were re-admitted into the caste after a *prayaschitta* costing Rs. 20 besides giving a feast to the people of the *khel*.

(5) A Koch was ordered by his *khel* to pay a fine of Rs. 5 to the village common fund for committing adultery with a Kaobari woman. His *gosain* consulted the *Smritis* and prescribed as his *prayaschitta* the penalty of 90 cows. He paid a sum of Rs. 5-10 being the nominal value of the cows at 4 annas per head, of which one-third was taken by the *gosain*, one-third by the priest, and the remaining one-third by the people of the *khel*. He also paid 8 annas to the Brahman who officiated at the expiation ceremony.

(6) A Hindu woman quarrelled with her husband and went to a Mussalman in whose house she ate. She was outcasted, no expiation being admissible, and finally became a Mussalman.

(7) A Brahman killed a cow accidentally. The cost of the *prayaschitta* and the fine which he had to pay amounted to Rs. 50.

(8) A Brahman woman discovered fishing paid a penalty of 4 annas to the *khel*.

(9) A Katali arranged to marry a girl who was the step-daughter of his elder brother's wife and so within the prohibited degrees. He was excommunicated, but was re-admitted to caste on payment of a penalty of Rs. 7-8.

Amongst the Mahapurushas, who affect to disregard caste, the governing body is the Samuha at Barpeta Sattrā. The members of this body are the descendants of the 280 families of *bhakats* of different castes who were the original donors of the endowment of the Sattrā. It sits daily in the court yard of the *kirtanghar* for worship and the settling of social disputes. On receiving a complaint, the Samuha summons the parties, and, if it appears to be a serious one both sides are at once excommunicated. The statement on solemn oath taken before the *math* or sacred shrine of *Madhab Dob* bears more weight than ordinary evidence. Very often both parties are punished, but the aggressor more heavily. The cost of the *prayaschitta* goes to the temple fund, and in addition a sum has to be paid to the *molkis* or three members of the Samuha who sit in judgment. When both these sums are paid, the parties are given a *sulag*, *patra* or letter of purification bearing the seal of the Sattrā, which removes the ban of excommunication, and they also receive a consecrated garland from an officer called the *Ghai Dami*. If the fines are not paid and expiation not done the recusant is cut off from all communication and loses his share of the temple offerings. In Goalpara though the *Rijaias* are who are the main caste, are *Damedharis* or Mahapurushas. Vaishnavas, the system is apparently similar to that in force in the Surma Valley except among the *hadirals* who follow the customs of their fellow caste men in the upper districts of the Brahmaputra Valley.

into three communities or samajes, which are known as the Ujan Samaj, the Dakshin-bhag Samaj, and the Sylhet Samaj. Fines are not imposed, the usual penalties being some form of prayaschitta. Amongst the Jugis of Cachar the governing body is made up of descendants of people alleged to have received a *bata* of pan from the Rajas of Cachar and of such others as have become influential since there is a separate body or samapati for the Nathis or priests of the caste. The decisions of the temporary or khanda Jugi panchayet of the village is subject to an appeal to the panchsamaj, constituted from the people of several adjacent villages, and there is a further appeal to the Barasamaj, which represents the entire community and which generally deals with important questions affecting the whole caste. Offences against Shastric law are punished by prayaschitta; in other cases the offender is ordered to hold Naranseba or worship of Narain, or Harirlut, *i.e.*, distribution of sweets in the name of God amongst the assembly, and to feast the latter. Fines are realised now-a-days only in the case of Shastric offences and are deposited in a fund for the construction of Gadi houses or in the celebration of Hari Sankirtan. It has recently been proposed that they should be deposited in the Adinath Bhandar, a fund started for the social, religious and educational advancement of the Cachar Jugis. The Patnis of Cachar are governed by Samajadhyakshas or headmen, who are elected for local areas and form a panchayet in cases which affect the whole community. Ordinary breaches of caste discipline are dealt with by the local headmen. I have left to the last the Das community of Sylhet, which corresponds to the Mahishya or Chasi Kaibartta community of Bengal, because some of their institutions are apparently peculiar. Besides the ordinary local or village panchayet which assembles for some particular case, the Dases possess pargana panchayets, which have jurisdiction over one or more parganas and admit outside castes such as Kayasthas and their priests to have a voice in such matters as taking food from lower castes, killing a cow, or serious offences against marriage laws. It is only really serious offences that are referred to the pargana panchayet, which may, however, intervene *suo motu*. Every member of the caste living within the jurisdiction of the village or the pargana panchayet has a right to partake in its deliberations, but, as a matter of practice, wealth, intelligence, and education add weight to opinions and the body possesses a strong element of heredity. Information of a social offence is usually given by a rival or enemy of the alleged offender to one of the leading men; the latter usually make a preliminary private enquiry, and if they find any sign of truth in the complaint, call for evidence and give judgment. Ordinary offences are punished with fines, which are deposited with some prominent man and spent in feasting.

I regret that I have received very few specific instances of actual cases. A Patni¹ of Sylhet was found guilty of abusing his priest and was condemned to undergo expiation. The panchayet was held in the kutcherry of the local zamindar, whose naib played a prominent part in it. A Kaibartta was excommunicated because he took back his wife who had been enticed by a Muhammadan; he was readmitted on performing prayaschitta, and paying a fine of Rs 50, portion of which went to the Brahman and the rest furnished a feast. A Srotiya Brahman married the daughter of a Das's Brahman and was outcasted. He brought a case of defamation against those who decided against him, but they were acquitted and he remained an outcaste.

There is no relation between the caste panchayets and ohaukidari panchayets, nor are there any real guilds of traders or artisans. In Sylhet the Telis have a sort of trade guild for regulating the price of oil, the Shahas have a kind of a rough commercial union, and the Patnis sometimes combine to raise the rate of boat-hire. But beyond these instances there is nothing in the nature of trade combinations in any part of the province.

In Manipur the Meitei community may be said loosely to form a caste in the sense that it is endogamous. It is divided into seven endogamous sections called *salais*, the latter are made up of *yumnaks* or clans, which are again subdivided into *sages* or families. The Raja is the only one competent to pass final orders on questions affecting social matters. Breaches of the marriage law are enquired into by the *piba* or head of the *sagei*, who, if the matter is serious, reports it to the *Piba Loisang* or Herald's College, which advises the Raja. Punishment consists of banishment to certain villages. A *piba* may assemble his *sagei* to discuss social offences and can punish the offenders, who, however, can claim that the matter be laid before the Raja. Blacksmiths, gold-workers, brassworkers, and workers in bell-metal and copper must each keep to their trade, which is allotted to certain clans. Colonel Shakespear attributes the custom to the fact that these trades were imported and the original craftsmen were foreigners,

or else Meitheids sent outside the State to acquire skill. If a worker in any of the above takes up another of the crafts, he is expelled from his own clan and made to join that of his adopted trade.

124. Certain European writers on caste have asserted that it is the sub-caste which is the real entity because it alone practices endogamy and that the caste name is merely a general term including several true castes following the same profession.

It has been pointed out, however, that, in spite of the restrictions on marriage the subdivisions of the main caste usually regard themselves as forming a single community bound together by the tradition of a common origin as well as by the practice of a similar occupation. In order to examine the question thoroughly the Census Commissioner decided that lists of the subdivisions of twenty or thirty main castes should be examined with reference to their origin, rules of endogamy and commensality and Government. As has already been explained, there is so much laxity in the matter of caste amongst Hindus all over Assam that it is somewhat difficult to distinguish such castes in the proper sense of the word. A very exhaustive list of the subdivisions of caste in Assam will be found in Provincial Table X, Volume III, of the Assam Census Report for 1901. It was compiled by the Hon'ble Mr. Galt, the present Census Commissioner for India who wrote in paragraph 281 of the report with regard to the Burma Valley that "the division of the better castes into sub-castes is almost unknown" in the following paragraph, after referring to the probability that the early Aryan immigration to the Brahmaputra Valley took place before the modern evolution of caste in Bengal, he notes that, though within recent times a tendency towards the formation of functional castes was apparent, there were very few instances of separate new castes, but there were several castes in which functional subdivisions had been formed. The origin and rules of endogamy amongst these were fully discussed in 1891 and it is here proposed to refer only to the main results which have been checked with reference to the facts of 1911. If we except the well-known division of Brahmans, which distinguishes the Brahmins from the Agraharais and the Barua Brahmans, there is no sub-caste amongst Assam Brahmans. There is not alone no sub-caste amongst Biddyas and Kayasthas, but there is little real distinction between the two castes in Sylhet. So that as far as the higher castes are concerned, the enquiry yielded no results. In considering the principal Sudra castes which have subdivisions, it is better to keep the two valleys separate.

The Bar Kalitas, who have a functional sub-caste in the Sonari Kalitas, are said to be the real Kalitas and the Bara or little Kalitas are supposed to have been Kewats originally.

The latter division often marry daughters of the Bar Kalitas who however refuse to reciprocate the compliment or to eat with the inferior branch, though they have no objection to taking *jalsas* at their houses. Inter-marriage between the Sonaris and the Bar Kalitas is permissible, but is looked down on by the latter. The functional sub-castes, Kumar Bex or Napit, Mall and Nat Kalita are endogamous and are not recognised as belonging to the caste by the Bar Kalitas. The sub-sections of the Kewats, Halua, Jalua, Dhoba, Bex, Mall, Nat, Palla, and Teli are all functional and are forbidden inter-marriage and commensality. The peculiarity of the Koch caste in being the community into which converts to Hinduism from many tribes are admitted was described in 1891 by Mr. Galt. They are divided into two main sections, the Bar or Kamtali Koch, who are considered clean Hindus, and the Bara Koch, who are converts on their way to the higher status and who have to pass through the various stages of Baranka, Madshi, Mahala, Meremla or Phalri; these sections are all endogamous and do not eat with one another. Amongst the Borias, who are said to be the offspring of a Brahman or Grabbhipra widow and a man of any caste the children are said in some places to form sub-castes in accordance with the caste of the father but in most places they appear to form one caste without distinction. Doms or Nadirah are divided according to function into Halua and Jalua who can inter marry if a feast is given by the bridegroom to induce his fellows acceptance of the bride but neither will marry with the Matak Doms who are followers of the Matak or Moamaria grain. The Brittilal Bialas are Hariis who have taken to trade and have separated from the others, who are known as Jaria Hariis, and there is now no commensality or inter-marriage between the two sections.

In the Burma Valley Mr. Galt's reference to the absence of sub-castes might practically be extended to all castes. The Barua of Sylhet regard themselves as all belonging to the Barua because and the wealthier members try to pass as Kayasthas. The Namasudras are subdivided

into Halia, Jalia and Dhuliva sections, but apparently they eat together and inter-marry. In Samangriy it is said that the Doms are a sub-caste of Namasudras, but there is no inter-marrying. In Habigriy the Dom Patni and Ghat Patni are said to be identical, but in the north of the district the Patnis do not acknowledge any connection. The priests of the Jungs, who are called Mahants or Nathis, are forming themselves into a separate sub-caste and aim at exaltation. The Das community of Sylhet have obtained a higher position locally than is allowed to the Mahishyas or Chasi Kshattris of Bengal and some of them resent the latter title in any case, the Kshattris are now divided into two, if not three, sections, and the Jalias or fishermen are denied any connection with the others. The fusion of the Shahas and the Sunars is an example of the efforts of a caste to keep aloof from a degrading occupation.

It may then be said generally that, so far as sub-castes exist now in Assam, their origin is mainly functional; they are practically considered as different castes for purposes of marriage, eating and general discipline, which is regulated by each sub-caste in the manner described in the preceding paragraph for main castes.

125 **Muhammadans** resent the assertion that their community has traces of a caste system and point out that it is no part of their religion, which is quite true. The fact remains, however, that certain sections of the community are isolated on the Hindu system so far as eating and marrying are concerned.

In Assam the principal example is the Madhail fishing caste of Sylhet, which is held in low esteem and is cut off from marriage with the ordinary members of the community. The punishment of a punishment breacher of social custom is quite common amongst Muhammadans in Sylhet, more especially in the Jaintia Parganas, where there are no zamindars or talukdars. The mothers or leading men of the village insist on the deposit of a sum of money by both parties before deciding a case, the loser's deposit being spent on a feast and the winner's refunded to him. I quote two examples of cases decided. In the outskirts of Sylhet town a child was born six months after a marriage, whereon the panchayet directed the husband to divorce his wife on penalty of excommunication. The husband refused and has been boycotted. In the second case a man was excommunicated for having committed incest with his own daughter.

126 It is not proposed to enter into very great detail on the subject of the local distribution of castes, and in the following lines I intend to confine my attention to the main castes, i.e., those which contribute more than 2 per cent of the population and which are shown in Subsidiary Table II. The case of castes which are peculiar in being confined to single localities or for other causes I have deferred to the ethnographic glossary at the end of this chapter. The number after each caste is its total strength in round thousands.

Ahoms (197) are confined to the Brahmaputra Valley, where 66 per cent of their number was censused in Sibsagar and 30 per cent in Lakhimpur.

Baruas (25) live mostly in Sylhet, where seven-eighths of them were found; about one-eleventh were enumerated in Cachar.

Bauris (4) were imported to Assam by the tea gardens, where no less than four-fifths were censused; they are strong in Cachar, Sylhet, Lakhimpur and Sibsagar.

Bhars (14) are also tea garden importations; over 68 per cent of them were found on tea gardens; they are most numerous in the Surma Valley.

Bhummalis (35) are practically confined to Sylhet; many of them have returned themselves as Mahis.

Bhuyas (67) show 66 per cent of their number on tea gardens; nearly two-fifths of them were censused in Sibsagar and the majority of the rest in Lakhimpur, Darrang, Cachar and Sylhet.

Bhumaz (30) is an imported caste, which has a similar distribution to the last except that Sibsagar contains about two-sevenths of the total.

Borias (22) are confined to the Brahmaputra Valley, where over 11 per cent were found in Nongong, 27 per cent in Sibsagar, and 19 per cent in Darrang.

Brahmans (126) are scattered everywhere, but Sylhet contains nearly 32 per cent of the total; there are about 21 per cent in Kamrup, 14 per cent in Sibsagar, and 9 per cent in Darrang, where the Grahapras or Gauaka have swollen the number, vide remarks in the glossary.

Chamars (34) are especially strong in the Surma Valley tea gardens 69 per cent. of the total were censused on tea estates.

Chakrapar (80) are confined mostly to the upper Brahmaputra Valley: 65 per cent. were enumerated in Sibsagar 23 per cent. in Lakhimpur and 8 per cent. in Nowgong.

Doms (81) are now for the first time shown separately from Nadiyals and Patnia. It is difficult, if not impossible to distinguish between indigenous Doms or Nadiyals and the foreigners who are imported by tea gardens or come up as fishermen and ferry men. About half the total number were censused on tea estates over 27 and 35 per cent. of the total were censused in the districts of Lakhimpur and Sibsagar and about 12 per cent. each in Darrang and Cachar. In order to make an estimate I had notes made in the exporters' tickets, and found that in Sibsagar 60 per cent. of the Doms were Assamese, 20 per cent. were foreigners and 15 per cent. were not tested. In Lakhimpur 45 per cent. were not tested, and the remainder were half Assamese and half foreigners.

Ghasi (15) is another caste strong on tea gardens, where three-fourths of them were enumerated. 57 per cent. were in Sibsagar and Lakhimpur and the rest mainly in Cachar and Darrang.

Goalas (42) are scattered over the province, but no less than 34 per cent. were found on tea gardens. Sylhet contains 84 per cent. of the total.

Gonds (5*) are recruited for tea gardens, where 69 per cent. of them were found. over 23 per cent. were enumerated in Lakhimpur 23 per cent. in Sibsagar and 23 per cent. in the Surma Valley.

Grakapras or *Ganaki* (91) are strongest in the Brahmaputra Valley where 73 per cent. of the total were enumerated, and they are mainly confined to Darrang and Kamrup, which account for 88 per cent. of the total.

Hiras (10) belong to the Brahmaputra Valley where 43 per cent. were enumerated in Nowgong and 35 per cent. in Kamrup.

Jagis (100) are most numerous in Sylhet, which contains 47 per cent. of the total. the rest are scattered in numbers approximating to 10 per cent. in each of the plains districts except Lakhimpur where they are few.

Kacharis (130) are confined to the Brahmaputra Valley and North Cachar: 93 per cent. were enumerated in the former where Kamrup contained 40 per cent. and Darrang 37 per cent.

Kalbaritias (131) are returned in three classes, (i) Kalbaritias pure and simple (ii) Chasi Kalbaritias or Mahishyas, (iii) Jaliya Kalbaritias. The two latter classes are confined to the Surma Valley where they were practically all enumerated in Sylhet. The first class represents mainly Nadiyals and Kewats, who object to their own surnames, but the Kewats are apparently now resigning in favour of the Nadiyals, with whom they do not wish to be confounded. The Nadiyals have obtained the permission of their government to call themselves Kalbaritias. Out of the 20,921 Kalbaritias censused in the Brahmaputra Valley over 17,000 were enumerated in Kamrup.

Kalitas (333) belong to the Brahmaputra Valley where Kamrup returned 50 per cent. and Sibsagar 19 per cent.

Kamars (43) are indigenous in the Surma Valley and also imported to tea estates, where more than half the total number was found, Sibsagar and Lakhimpur each containing 23 per cent. as an indigenous caste they are most numerous in Sylhet.

Kayasthas (5*) were returned mostly from Sylhet, which contains 64 per cent. of the total: about 25 per cent. were found in various districts of the Brahmaputra Valley.

Kewats (00) belong to the Brahmaputra Valley where Kamrup contains 33 per cent., Sibsagar 7 per cent. and Nowgong and Darrang 10 and 17 per cent. respectively. See remarks above against Kalbaritias.

Kshattriyas (231) are the Hindussed Manipuris. 69 per cent. were returned in Manipur itself 10 per cent. in Cachar and about 12 per cent. in Sylhet both of which contain large settlements of Manipuris.

Koch (419) is the great caste of the Brahmaputra Valley into which converts from Animism are eventually absorbed, especially in the central districts. 13 per cent. were enumerated in Kamrup 40 per cent. in Darrang and 16 per cent. in Nowgong.

Lumbars (48) are almost equally divided between the two valleys. In the Surma Valley four-fifths were found in Sylhet, and in the Brahmaputra Valley more than half were censused in Kamrup.

Kurmi (25) is a foreign caste and almost half its members were enumerated on tea gardens, where they are strongest in the Surma Valley, Sibsagar, and Lakhimpur. the same distribution holds good for the total

Lalungs (39) are practically confined to Nowgong, and there is an overflow of about 9 per cent in Khasi Hills

Lois (18) are entirely confined to Manipur

Mahmal (77) is a low fishing caste of Muhammadans and is confined to the Surma Valley, where Sylhet contained 88 per cent and Cachar 12 per cent

Mal (*Malakar*) (14) is a clean caste, with which the Bhuiyans wish to identify themselves nearly 59 per cent were found in Sylhet and 19 per cent in Kamrup

Malo (20) is a fishing caste of the Surma Valley, where over 80 per cent were censused in Sylhet

Mech (95) is the name of an Animistic tribe, which is practically the same as Kachari, it is confined to Goalpara

Mikirs (105) belong to the Brahmaputra Valley, where 45 per cent were found in Nowgong, 21 per cent in Sibsagar, and nearly 11 per cent in Kamrup in the two former districts there are Mikir hill tracts

Miris (58) are confined to the upper Brahmaputra Valley, where they have come to settle from the hills on the north and east they are Animists and are confined to Lakhimpur, Sibsagar, where however 59 per cent of them are returned as Hindus, and Darrang

Mundas (91) are imported by tea gardens, where 58 per cent of them were censused over 21 per cent of the total were found in Lakhimpur they are strong also in Sibsagar, Cachar, Sylhet and Darrang

Musahars (14) are tea-garden coolies, who are most numerous in the Surma Valley, especially in Cachar 67 per cent were enumerated on tea estates

Nadyal (68) is a Brahmaputra Valley caste they are now shown separately from Doms, who include foreigners 31 and 26 per cent were censused in Nowgong and Sibsagar, 17 per cent in Kamrup, and 12 and 11 per cent in Lakhimpur and Darrang

Namasudra (173) is the name now in favour in the Surma Valley but Chakral still holds its place in the Brahmaputra Valley Eight-ninths of the total were censused in the former, while in the latter the caste is confined to Kamrup and Goalpara

Napits (37) are strongest in the Surma Valley, where 65 per cent were censused in Sylhet the Brahmaputra Valley contains 29 per cent, of which 16 per cent were enumerated in Kamrup and 5 per cent in Goalpara

Nunias (14) are earth-workers from Bihar less than one-third were found on tea gardens nearly one-third were enumerated in Sylhet the rest were scattered over Sibsagar, Kamrup, Goalpara, and Cachar

Orans (29) are recruited by tea gardens, which contained nearly 41 per cent of the total, mostly in the Brahmaputra Valley and especially in Lakhimpur they were found also in Darrang, Sibsagar, and Cachar

Pan (*Panka*) (18) is the name of a caste recruited by tea gardens, where 81 per cent of the total were found they are most numerous in Lakhimpur, Sibsagar, Sylhet, and Darrang

Patni (111) is a Surma Valley caste 64 per cent were censused in Sylhet and the rest in Cachar

Rabhas (79) belong to the Brahmaputra Valley, where 41 per cent were enumerated in Goalpara

Rajbansis (133) are practically confined to Goalpara, where over 96 per cent of them were censused

Rajput Chattri (27) is an up-country caste, 78 per cent of the members of which were found in the Brahmaputra Valley they are strongest in Darrang, Lakhimpur, Sibsagar and Kamrup the number of women is only 59 per cent of that of the men

Santhals (59) are imported mainly by tea gardens, which contained 53 per cent of them. 83 per cent. were censused in the Brahmaputra Valley; they are most numerous in Lakhimpur, Sibsagar, Goalpara, Darrang, Sylhet, and Cachar. In Goalpara they live in a colony started by the Lutheran Mission of Ohota Nagpur.

Shakas (51) is the great trading caste of Bengal; they are indigenous in Sylhet, which contained 67 per cent. of the total; most of the rest are in Kamrup and represent the Assamese caste Son.

Sudras (119) are practically confined to Sylhet.

Sutradhars (16) are confined to Sylhet, which contains 83 per cent. of the total, and Goalpara, where 15 per cent. were censused.

Tantis (41) in Assam are mostly coolies on tea gardens, which contain 74 per cent. of them; they are strongest in Lakhimpur, Sibsagar, Darrang, Sylhet, and Cachar.

Tels (75) (30) as an indigenous caste is practically confined to Sylhet, which contains 73 per cent. of the total; the rest are mostly on tea gardens.

Turis (17) are imported by tea gardens, which contain 76 per cent. of them; they are strongest in Sibsagar and a good proportion were found in Cachar and Sylhet.

127. In Subaddary Table II will be found in round thousands the number of persons returned at each census under each caste which con-

tributed more than 2 per mille to the total population. I

do not propose to examine each caste in turn, but shall draw attention to a few points deserving of notice. When castes show a general condition of progress, there is usually nothing to be said; they simply share in the general increase of population or of immigration; where there is a decrease, it is usually due (i) to an attempt to adopt a new caste name, or (ii) to some confusion with a similar name or (iii) to the separation of castes or sub-castes previously grouped together.

The Baruas showed a decrease in 1901, because they tried to return themselves as Kayasthas, as they did in 1891; now we have probably a greater approach to accuracy. The Biniamals are apparently steadily declining because they are more and more returning themselves as Malis. The Bonas have recovered their losses in Newgong from Kala-agar in 1901. Brahmans have increased partly by the inclusion of more Grahapras and Barua Brahmans under the more respectable title, while Grahapras have apparently just held their own. Gonds show an enormous increase since 1901, while Santhals show a very large decline against the very large expansion disclosed at the last census. I think that this must be due in part to a wrong return of caste either now or in 1901, and in view of the precautions taken at this census I am inclined to rely more on our present figures; both castes are recruited by tea gardens, and the difference in the number of immigrants from the Central Provinces now and in 1901 is not sufficient to account for the very large increase in Gonds, nor is there any reason to believe that the number of Santhals has really decreased in practically every district of the province. The number of Jugis has grown, but they are still less than in 1891, probably because many of them returned themselves in Sylhet as Sudras. Kacharis are declining partly by conversions to Hinduism when they become Kooches of various kinds, partly by excessive mortality in Man-ahil subdivision, and partly by their increased return as Meches in Goalpara. Kalbaritas have decreased because the name Kowat is returning to favour in the Brahmaputra Valley and partly on account of the return of other names, such as Sadra, in the Surma Valley. Kayasthas show a decrease owing to the weeding out of persons improperly claiming this title. Kooches are as yet fewer than in 1901, which is probably due to their still returning other names. It is satisfactory to notice that the Lalungs show signs of recovery from their large mortality from Kala-agar in 1901. Mahimals were returned in greater number in spite of the agitation to abolish Mahanimadan caste names. Musahars have apparently decreased; this is probably due to the return of other names, correctly or incorrectly. The group Nalliyal Dom istal show an increase which is partly attributable to the decrease in the return of Kalbarita. Namasudras are still less numerous than in 1901, probably again because the more well-to-do members of the community in Sylhet are dissimulating the name. The increase in Sukhs corresponds to the general increase of Mahanimadras; Sukhs have a very large increase, which accords in part for the decrease in the Kalbarita and perhaps the Namasudra caste.

128 The question of race in India was considered on an anthropometrical basis in the last India Census Report, but since that time it would appear that anthropometry has fallen in favour. It was argued before the British Association in 1908 that physical type depends more on environment than on race. The old distinction between brachycephalic and dolichocephalic types seems to be baseless, if we accept as general the results of Walcher's experiments with babies in Germany: he apparently altered the shape of the head by using soft or hard pillows: with the former the infant slept on its back and became short-headed, while the hard pillow made it sleep on its side and produced the reverse result. Two lines of enquiry were suggested at the present census, first, as to the prevalence of pigmented tongues among the Munda and Dravidian races, and secondly how far the assertion of Baelz that the appearance of blue patches on the sacral region of infants is a proof of the existence of a Mongolian strain. I regret that the enquiry regarding the former was unsuccessful: out of 615 cases examined in Gauhati dispensary only two showed melanoglossia, of whom one was a Kayastha and one a Sudra, caste unspecified. In Sibsagar Dr Smith examined 497 tea-garden coolies and found 68 cases of melanoglossia amongst the following castes—Musahar and Rajwar of Monghyr, Santhal, Kamar and Kora of the Santhal Parganas, Bhuia, Bhokta, Dosad and Turi of Hazaribagh, Oraon, Munda, Baraik, Kamai, Lohar and Rajput of Ranchi, Bhuia of Gava, Saura, Konda, Kora, and Telenga of Ganjam, Uria of Berhampore and Gond of Seoni. In Lakhimpur it was found in nearly 50 per cent of similar castes. Several doctors are of opinion that melanoglossia is a pathological phenomenon and therein differ from Lieutenant-Colonel Maynard, R.M.S., who originated the enquiry.

The information received regarding blue patches is more satisfactory. Their discoverer, Herr Baelz, describes them as follows—

Every Chinese, every Korean, Japanese and Malay is born with a dark blue patch of irregular shape in the lower sacral region. Sometimes it is equally divided on both sides and sometimes not. Sometimes it is only the size of a shilling and at other times nearly as large as the hand. In addition there are also more or less numerous similar patches on the trunk and limbs, but never on the face. Sometimes they are so numerous as to cover nearly half the surface of the body. Their appearance is as if the child had been bruised by a fall. These patches generally disappear in the first year of life, but some times they last for several years.

In Goalpara it is said that 30 to 40 per cent of the infants of Meohes, Rabhas and Rajbansis possess these blue marks, which are also found sporadically amongst other Hindus and Muhammadans, more especially in the north of the district. In Kamrup they appear in Kacharis and many local Hindus and Muhammadans: the actual results of cases examined are 70 per cent among Kacharis, 50 per cent among Koehes, and 25 per cent among Kalitas. In view of this it is surprising to learn that they are unknown in Darrang or Sibsagar, but I think that the enquiry was not made on proper lines in these districts. In Nowgong the spots are common amongst Mikirs, but are said not to exist on Lalung infants. In Lakhimpur they were found amongst Ahoms, Nadiwals, Kacharis, and Nepalis: the percentage amongst Ahoms was about 38, amongst Nadiwals 1, amongst Kacharis 25, and amongst Nepalis 10. In Cachar plains local Hindu and Muhammadan infants have the marks: amongst tea-garden coolies Captain Godson, Civil Surgeon, found them in 35 per cent of Chota Nagpur castes. The spots are very common amongst Lushais, Khasis, and Garos, and appear on Naga and Manipuri infants, but are said not to be very prevalent. It is rather difficult to draw certain conclusions from the above reports and in fact the enquiry is a difficult one to make, because the people when questioned are inclined to give a brief negative reply and so spare themselves further questioning, and it is not always feasible for officers who are engaged in other duties to take up an investigation of this kind. The negative results of Darrang and Sibsagar are contradicted by the reports from neighbouring districts with regard to the castes which are common to all. Originally reports were received from the Civil Surgeons of the Gaio and the Lushai Hills that blue spots were not found in those charges, but Colonel Cole found by actual examination that they exist in 90 per cent of Lushai infants, and further enquiries in the Gaio Hills by the Deputy Commissioner and another Civil Surgeon proved their existence in 75 per cent of Gaio infants. I think that, on the whole, it would be fair to assume that blue spots are fairly common amongst all classes in Assam, though I have had no report from Sylhet. If this assumption is compared with the results in other parts of India, it may be possible to deduce the southern limit of the Mongolian strain.

GLOSSARY

[NOTE.—Castes which are indigenous are marked as follows:—When indigenous in Province (A), in Brahmaputra Valley (B), in Hills (H), in Sonm Valley (S). The figures in brackets after each name are the total strength of the caste with few indigenous exceptions, no caste with less than 100 members has been shown.]

199 Abor (B) (858)—A tribe inhabiting the hills on the north-east of Brahmaputra Valley between the Dihong and the Sameri, whose violence necessitated a punitive expedition in 1911. They are divided into numerous clans, but, unlike the majority of hillmen, act together in all matters affecting the general welfare of the tribe.

Agaria (1,149)—A cultivating caste found in the tributary mahals of Chota Nagpur. More than half were censused on tea gardens in Cachar Sylhet, and Sibsagar.

Agarwal (3,360)—A wealthy trading caste of Upper India, who claim to represent the Vaisya of Manu; they are known under the generic term of Kayastha.

Agradani Brahman (317)—A degraded sub-caste of Brahmans, who read *mantras* at cremations and take gifts at *shraddhas*.

Ahir (13,763)—This name indicates either a section of Ghases or a sub-caste of Goalas, but there is nothing to show to which caste these Ahirs belonged.

Ahom (B) (197,444)—The Ahoms are the descendants of a Shan tribe who entered Assam in the 13th century and, after overthrowing the Chutya and Koch Kingdoms, became rulers of the Brahmaputra Valley; see Gal's *History of Assam*.

Aiton (B) (414)—A small section of the Shan tribe, who are said to have supplied eunuchs for the royal seraglio. Like the Noras and Phakyals, they are still Buddhists. Some of them have possibly been returned as Shans.

Aka (H) (36)—A small and independent tribe occupying the hills to the north of Terpur between Tawang and the Bhoruili. Colonel Dalton considers them to be closely allied to the Daffas, Ahirs, and Abors, but they differ from them considerably in appearance.

Asura (150)—A small non-Aryan tribe of Ranchi, who in their own country are smelters of iron; 165 were censused on tea gardens.

Atit (173)—This term may indicate either religious mendicant or a guest.

Bagdi (3,891)—A cultivating fishing and martial caste of Central and Western Bengal who appear to be of Dravidian descent: 6,066 out of the total number enumerated were censused on tea gardens.

Baidya (S) (5,010)—The physician caste, who are said to be the same as the Ambasthas of Manu, i.e. the offspring of Brahman father and Vaisya mother. They hold a high position in Hindu society. In Bengal they wear the sacred thread, but this is not so yet the practice in Sylhet and they observe, like Sudras, thirty days *ascetics* (impurity after birth or death). The great majority of the Baidyas are found in Sylhet, where they inter-marry with Kayasthas. They abstain from all manual labour.

Balnab or Balragi (A) (11,544)—A term indicating a religious mendicant, generally devoted to the worship of Vishnu, who may be of any caste. Most of those enumerated were returned in Sylhet.

Balti or Chumari (S) (1,135)—A small caste which derives its second title from being engaged in the manufacture of hms from shells. Its members are also mat-makers, weavers, dancers, and beggars.

Baniya (A) (200)—The term has a wide connotation, and, properly speaking, is not a caste name at all. Those returned in Manu were probably Sonars, who are natives of the province; the name is also used by Gandabaniks in Sylhet, and by foreigners who trade in grain and other articles.

Barhi (711)—Theoretically the carpenter caste of Deba, but many of its members have taken to agriculture.

Barna Brahman (A) (3,065)—Under the term Barna Brahman are included the priests of those castes to whom a good Brahman declines to minister. These persons are either genuine Brahmans who have been degraded or members of the caste they serve who by a fiction have been created Brahmans. The return of such a caste is obviously most unreliable.

Barui (S) (23,151)—The Barui are cultivators of the bet-vice, and their pan-gardens are to be seen on the banks of many of the rivers of the Sylhet district, which contain 23,316 of the total number enumerated at the census. The Barui members of the Narak and Borei (Betray) Brahman as their priest; but they are not contented with their position, and endeavour to get themselves entered as K. castes.

Bauri (13,922)—A cultivating caste of Western Bengal of non-Aryan origin. Their social position is very low and they eat of pork and fowls and are much addicted to strong drink. They are employed as coolies in Assam, 23,000 of them having been returned in the 1911 census.

Bediya (1,191)—It is almost impossible to tell certain whether the persons returned as Bedi are really of Bediya. The Bedi are small agricultural tribes of the N. Bengal who are supposed to be connected with the K. castes. They are found in the people returned under the local name of Bedi in the districts of Lakhimpur and were probably Bedi. Bediya is the generic name of a number of distinct groups.

Behara (34)—A title of the caste of the Behara and Behara.

Beldar (270)—An earth-working caste of Behar and Western Bengal. They are akin to the Numbas, but will only carry the earth in baskets balanced on the head, 159 were censused on tea gardens.

Besya (A) (1,494)—A title of prostitutes used in Sylhet and Goalpara.

Bhandari (S) (155)—A title applied to indoor servants in Sylhet.

Bhar (14,269)—A small Dravidian caste of Western Bengal and Chota Nagpur, 9,700 were censused on the tea gardens of the province, the great majority being found in the Surma Valley.

Bhat (S) (963)—A respectable caste, whose traditional occupation is that of genealogist and family bard. In Sylhet they claim to be Kshatriyas, and a certain number have probably returned themselves under that name, but though Brahmans will take their water, they will not take food cooked by them. Very few Bhatas were censused outside the Sylhet district.

Bhatiya (643)—A term applied in Goalpara to 'down river' Muhammadans who come to Assam to trade.

Bhogta (11,019)—Said to be a sub-caste of Kharwar, but in Ranchi it is a separate caste. Their traditional occupation is grain-parching, but now-a-days the people are usually labourers and cultivators.

Bhotia (763)—The majority were censused in Kamrup and Darrang, these being the two districts between which and Towang (a small province under the control of Tibet, which touches our frontier near Udalguri) and Bhutan there is most trade.

Bhuniyah (S) (35,238)—An indigenous caste of Sylhet, who are said to be allied to the Haris. The majority of the caste are now cultivators, palanquin bearers, tank excavators, and so forth. In 1881 these persons were all shown as Mali, and the decrease in numbers at the present census, as compared with 1801 and 1891, is probably due to an increased use of this term. Very few Bhuniyahs were censused outside the Sylhet district.

Bhuiya (68,670)—An aboriginal tribe of Chota Nagpur, which is in great request on tea gardens, where 44,116 Bhuiyas were censused. They were found in considerable numbers in every tea district, more especially in Sibpur.

Bhumij (38,661)—A Dravidian tribe of Chota Nagpur closely allied to the Munda. They are still in a primitive stage of Hinduism, and consume fowls and liquor. Probably all the Bhumils censused in the province came to it originally as coolies, and 24,560 were censused on the tea plantations.

Bind (3,260)—A large non-Aryan caste of Behar and Upper India, who are connected with the Numbas. Their social status is low, and they are generally employed as fishermen, earth-workers, and daily labourers, 1,673 were censused on tea gardens.

Binjha (873)—An agricultural tribe found in Palamu district. They are still in the earlier stages of conversion to Hinduism, and eat fowl and wild pig. In Assam they are employed as garden coolies.

Birhor (454)—A small Dravidian tribe of Chota Nagpur, who live in the jungle in tiny huts made of branches of trees, and eke out a miserable living by snaring hares and monkeys and collecting jungle products. The Birhors censused in Assam have been imported as garden coolies.

Boria (B) (21,513)—A caste which is peculiar to Assam, and is formed from the offspring of Brahman and Ganak widows and their descendants. Boria is said to be derived from 'bari,' a widow, but people prefer to call themselves Sant. The children of Brahman girls who have attained puberty before marriage and so have to be married to men of a lower caste are also classed with Borias. It is a singular fact that Borias are more numerous in Nowgong than in any other district, though the number of Brahmans there is comparatively small.

Brahman (A) (126,015)—The highest of the three twice-born castes and originally the priest of the Aryan community. In the eleventh century Ballal Sen, a king of Bengal, instituted a careful enquiry into the qualifications of the Brahmans in his kingdom, and a certain proportion were found deficient in their knowledge of the Hindu ritual and lax in their practice. According to one tradition these ignorant Brahmans were the ancestors of the greater part of the Brahman community in Assam and though their numbers have from time to time been recruited by priests who were imported from India by the various native kings, the Brahmans of Assam are not so highly organised a community as those of Bengal. There is no Kulinism in the Assam Valley there are no sub-castes, and in Sylhet the Rarhi and Barendra sub-castes are almost unknown. In Lower Assam Brahmans are said to take *gadhion* when they give their daughters in marriage, and there is a certain amount of laxity in their observance of the rules regarding the *gotra*. See Agradani and Barna Brahman.

Brittia Baniya (B) (9,034)—At the 1891 census (this caste was returned under the name of Hari, which was shown in brackets in 1901 and now disappears) the following remarks were recorded about them in the 1891 report—

"Their position has of late years much improved, especially in the Brahmaputra Valley, where they have taken largely to trade and to working in gold, and many of them now describe themselves by euphemistic terms expressive of these occupations, such as Brittial and Sonari."

Chakma (255)—An important tribe in Chittagong Hill Tracts, none were enumerated outside Lushai Hills.

Chamar (54,234)—The tanner caste of Behar and Upper India. They are largely employed as coolies, especially in the Surma Valley, and 38,733 were censused on tea gardens. They stand at the very bottom of the scale in the Hindu social system.

Chasa (4,450)—The chief cultivating caste of Orissa, who, though probably of non-Aryan origin, rank sufficiently high for Brahmans to take water from their hands, 3,508 out of the total were enumerated on tea gardens.

Chero (1245)—A cultivating caste of Behar and Chota Nagpur which there enjoys a fairly good position; 901 Cheros were censused on tea gardens.

Chik (Baraik) (5705)—A sub-caste of Pans in Chota Nagpur; 3,551 were censused on tea gardens in all the tea districts.

Chutiya (B) (88925)—This caste represents the descendants of a tribe who were the dominant power in the Upper Brahmaputra Valley before the Ahoms who crushed them in the beginning of the 18th century. They are now divided into Hindu, Ahom, and Borhi Chutiyas.

Dafia (B) (939)—A tribe who live in the hills to the north of the Terpur and North Lakhimpur subdivisions.

Daln (320)—A Hinduised section of the Garos found in the plains on the south and in Mymensingh—see Playfair's *Geog.*, page 60 where they are called Dula.

Damal (1,331)—A Nepalese caste, whose traditional occupation is tailoring.

Darsi (708)—An occupational rather than a caste name, indicating a tailor.

Datiya (937)—A Muhammadan fishing caste found in Goalpara, where they are probably immigrants from Rangpur or Mymensingh.

Dehan (8) (138)—A small caste in Cachar who are said to have formed part of an expedition despatched from the Assam Valley in the time of Nar Narayan. They claim to be Kachos or Rajbansis.

Dhanuk (510)—A cultivating caste of Behar. Their social position is respectable as they rank with Kumas and Koiris and Brahmans will take water from their hands; 145 were censused on tea gardens.

Dhenur (503)—A section of Khurias in Chota Nagpur; 451 were censused on tea gardens.

Dhimar (275)—A Debari caste, whose traditional occupation is grain-parching; they work as servants and labourers.

Dhoba or Dholi (B) (36,865)—The Dhobis are the washerman caste of Bengal and Orissa, and the Dholi the corresponding caste in Behar; I have assimilated them, the names are so much alike and very little reliance can be placed upon separate figures. The social position of the caste is low and they rank with Chundal and people of that class; the decrease noticed in 1901 in Sylhet has disappeared owing to more accurate enumeration; in 1901 they were suspected of having returned themselves in numbers as Sudras in Sylhet.

Dholi (B) (11,292)—A functional caste which has probably sprung from the Painsi or Kharitas. They rank very low in the social scale and their traditional occupation is drumming. Only 109 Dholis were censused outside Sylhet.

Dhonia (103)—A Muhammadan caste of cotton carders.

Deaniya (B) (1917)—A minor race, descended from Singphos and their Annamese slaves; 35 were censused in Chitragar and 1,644 in Lakhimpur.

Donadh (10055)—A degraded Aryan or reformed Dravidian caste of Behar and Chota Nagpur. Their social status is very low and they will eat pork, tortoises, and all fowls; 5,633 were censused on tea gardens, the majority being found in the Borma Valley.

Gandapal (B) (973)—A small caste which is practically confined to Sylhet. One theory of their origin is that they were hillmen who were employed as guards on boats navigating the *daars* of western Sylhet, where there used formerly to be a good deal of river-thievery and who subsequently took to hunting as a profession.

Gandabanik (B) (1077)—The spice-selling, druggist, and grocer caste of Bengal. They are sometimes called Bujyas and of late years have taken to the manufacture of jewellery. They are a clean and decent caste and are included amongst the Nabakhs; 1,476 were censused in Sylhet and 533 in Goalpara.

Ganjhu (160)—A title of Binjhis, Goonds, Khondas, Kharwars, Musihars and others, the ground removed since 1901 when they numbered 2,172; I due to more accurate enumeration; practically all those returned were in Sylhet and none were found on tea gardens.

Garari (1031)—The shepherd and goat-herd caste of Behar.

Gaur (2,575)—The milkman caste of Orissa; those censused here were imported by tea gardens which contained 3,010 of them.

Garo (H) (111,350)—An Aomitic tribe whose homes are in the hills which bear their name; see Playfair's *Geog.* Their number in 1901 was 113,117.

Gharti (274)—A Nepalese caste or sub-caste.

Ghasi (18,111)—A Dravidian fishing and cultivating caste of Chota Nagpur. They rank with Dons and Mochis eat beef and pork and are generally licentious and drink. The Ghasis are a crude caste and 11,319 were censused on tea gardens.

Ghatwal (4005)—This is not a caste but a title of many castes, such as Binjhis, Kharwars, Barmas, etc., which has been bestowed on the provinces as garden colonies. The name was first used by one-fifth of the number, how in 1901 owing to more accurate enumeration in the local enquiries, I could not discover the real caste of the people now shown, as they were ignorant of the true names.

Goala (B) (4,210)—The cowherd caste of India. In Behar they rank as a clean caste, free from Brahman contamination. In Bengal they are parcelled below the Kachis, but in Orissa the Goalas meet a high standard of purity and look down upon the rest of the population. In Bengal and Behar the Goalas, the Brahmaputra Valley are prebably all of Rajputs and only a portion of those in Sylhet and Cachar are natives of the province.

Gond (51,572)—A Dravidian tribe of the Central Provinces, who come to this province as coolies. I have referred to their great increase in paragraph 127.

Gorait (3,547)—A caste of Ranchi and Palamau, whose traditional occupation is music and comb-making. They eat beef and pork, and indulge freely in liquor, 2,590 were censused on tea gardens.

Gosain (164)—Not a caste, but the title of Hindu missionaries or preachers, 99 were censused in Kamrup.

Grahapipra (Ganak) (21,490)—The agitation in the Brahmaputra Valley, where Ganaks held a much higher position than in the Surma Valley and Bengal, led to the adoption of the new title Grahapipra. In Bengal they are known as Acharys or Dabajan Brahmans, but apparently the high caste Brahmans of the Brahmaputra Valley object to the use of their title.

Guria (Godia) (441)—The confectioner caste of Orissa and a sub-caste of Mallahs in Bihar. Probably these were censused as Mallahs from their distribution, Cachar and Goalpara containing the majority.

Gurung (21,241)—One of the best of the fighting tribes of Nepal. They are found in every district of the province, but are most numerous in the Khasi and Jaintia Hills, where a Gurkha regiment is stationed.

Hajong (5,258)—The home of this tribe is the Garo Hills and the submontane tracts of Sylhet, 6,402 persons having been censused in the former and 1,543 in the latter district. In 1891, the Hajong language and the Hajong tribe were both said to be of Bodo origin, but subsequent investigations have revealed that the Hajong language is akin to Bengali.

Hajam (2,913)—The barber caste of Behar. Their status is good, and Brahmans take water from their hands.

Halwai (1,350)—The confectioner caste of Behar. Their social position is good and Brahmans will take water from their hands. They are found in small numbers in most of the districts of the province, where they are probably serving as shopkeepers.

Hari (S) (5,598)—A menial and scavenging caste of Bengal.

Hira (B) (16,351)—The caste is said to be a functional offshoot from the Namasudra or Chandals. The Hiras are potters, the men bringing the clay and taking the pots to market, and the women fashioning them, not with the potter's wheel, but by laying on the earth in strips. Hiras drink and smoke with Chandals, and give them their daughters in marriage, but will not take a Chandali to wife themselves. The increase in their numbers is due to more accurate enumeration than in 1901.

Jaladha (B) (6,709)—In Darrang these people are said to be a degraded class of Kacharis, but they claim to be superior and not inferior to that tribe. According to Mr. Allen Jaladhas and Kacharis do not, as a rule, inter-marry, and when they do, they have to perform *prashu*, the wife taking the caste of her husband. In Goalpara, where the majority of Jaladhas are found, they are said to have taken *waran*, and to have a Brahman and a Nاپit.

Jat (135)—Either a sub-caste of Goals, or an agricultural caste of the Punjab.

Jatapu (753)—A civilised section of the Khonds in Madras. They were enumerated only in tea gardens in Sibsagar and Lakhimpur.

Jhora (708)—A small caste of Chota Nagpur believed to be a sub-tribe of Gonds. The name is also used as a title by Kewats in Behar, 612 were censused on tea gardens.

Jolaha (7,207)—A Muhammadan weaver caste. 72 were returned as Hindus. The majority were censused in Sylhet and Goalpara.

Jugi (A) (169,097)—A weaving caste whose origin is obscure, and who are treated with much contempt by the pure Sudra castes. In the Surma Valley they style themselves Nathi, and claim descent from Gerakshanath, a devotee of Gerakhpur, who is said to have been an incarnation of Siva. On the strength of this ancestor, the Jugis bury instead of burn their dead, and frequently pose as sannyasis. In Cachar they are making great efforts to rise in the social scale, and are discarding widow remarriage. In the Brahmaputra Valley the caste contains five subdivisions, the Sarmelas or snake-charmers, the Katanis, the Polupohas, or rearers of silk worms, the Dulhas or paliki-bearers, and the Thiypotas, who bury their dead upright. The Katanis usually burn their dead, and the Jugis of Goalpara are taking to infant marriage.

Kachari (B & H) (230,102)—A section of the great Bodo tribe, which at one time seems to have been in occupation of a large part of the valley of the Brahmaputra. See Endle's *Kacharis*.

Kahar (11,706)—A cultivating and palanquin-bearing caste of Behar, who in Bengal rank in the social scale with Kurmis and Goals, Brahmans taking water from their hands, but according to Risley many of them eat fowls, and they are much addicted to liquor, 3,703 were censused on tea gardens, mostly in the Surma Valley.

Kaibartta (A) (131,253)—According to Risley no serious attempt can be made to trace the origin of the Kaibartta, but he suggests as a plausible hypothesis that they were amongst the earliest inhabitants of Bengal, and occupied a commanding position there, and that the Kewats were a branch of the same tribe which settled in Behar, gradually became endogamous and adopted a Hindu name. In Kamrup the names Kewat and Kaibartta seem to be interchangeable, but, as the Nadiyals want to be known as Kaibarttas, the Kewats are discarding the name. The Kaibarttas are divided into two functional groups, which for all intents and purposes are separate castes, the Chasi and the Jaliya, but this distinction is practically confined to the Surma Valley, where, as in Bengal, the Chasi Kaibarttas were permitted to return themselves as Mahishyans. Closely allied to them is the Halwa Das caste, which at first wish to be identified with the Mahishyans, but there was a split some years ago, and many of the Halwa Dases kept aloof from the Mahishyans. In Eastern Bengal there was no such difference of opinion and the whole efforts of the caste were directed to secure their distinction from the Jaliya Kaibarttas. In defence to the want of unanimity in Sylhet Government decided that, though the Halwa Dases should be included in the total of the Mahishyans, their number should be shown separately.

in the remarks column of Table XIII. Unfortunately owing to the neglect of my directions, these orders were not obeyed in the central office at Chittagong where the Sylhet slips were sorted, and the Halwa Deases do not now appear. Perhaps they will have made up their differences with the Makhtiyas at the next census. The strength of the three sections is as follows:—

Kalbarita	—	—	23,412, almost all in the Brahmaputra Valley
Makhtiya (Chasi Kalbarita)	—	—	65,313}
Jahya Kalbarita	—	—	45,008} almost all in Surma Valley

Kalita (B) (221,042).—There is much uncertainty as to the origin of this caste. The popular explanation is that Kalitas are Kshattriyas who, fleeing from the wrath of Parasuram, concealed their caste and their persons in the jungles of Assam and were thus called Kul Gupta. Other theories are that they are Kayasthas degraded for having taken to cultivation, an explanation which in itself seems somewhat improbable. The most plausible suggestion is that they are the remains of an Aryan colony who settled in Assam at a time when the functional castes were still unknown in Bengal and that the word Kalita was originally applied to all Aryans who were not Brahmans. See paragraph 125 on caste government.

Kaln (2031).—A sub-caste of Telis.

Kalwar (2190).—A liquor-selling and trading caste of Behar. Their social status is low and Brahmans will not take water from their hands. 1,335 were censused on tea gardens.

Kamar (8) (43,235).—According to Risley the metal working caste of Bengal and Behar who are distinguished from the Lohars by not confining themselves to iron as the material of their art. In Bengal and Behar their water is taken by Brahmans. No less than 24,153 Kamars are employed as garden coolies, but they are indigeneous in Sylhet.

Kaml (1,335).—The blacksmith caste of Nepal. They are found in small numbers in nearly every district in the Province.

Kandh (5138).—A Dravidian tribe of one of the tributary States of Orissa, famous for the systematic and brutal manner in which they used to sacrifice human beings to ensure successful harvests: 4,543 were censused on tea gardens.

Kandu (2,035).—A grain parolting caste of Bengal and Behar where they rank with Kotris and Goolas, as Brahmans take water from their hands. 1,374 were censused on tea gardens, mostly in the Surma Valley.

Kansari (392).—The brickier caste of Bengal. Their social position is respectable.

Kasra (340).—Swineherds: they are a sub-caste of Ilars.

Kapali (8)—(1591).—A weaving caste who are practically confined to the Sylhet district. Their social position is low and Brahmans do not take their water.

Kapuria (112).—A gipsy caste from the United Province; they beg, steal, and deal in ponies: the women make baskets.

Kaur (1,456).—A caste, probably of Dravidian origin, who are found in the tributary States of Chota Nagpur; 894 were censused on tea gardens.

Kayastha (A) (31,907).—The writer caste, which is indigeneous to Sylhet, and there are a certain number of genuine Brahmaputra Valley Kayasthas, though I am inclined to think that the considerable proportion of the so-called Kayasths are only Kalitas who have risen in the world. In the Brahmaputra Valley the Kayasthas are beginning to adopt the sacred thread, but wear it very short; but this fashion has not yet spread to the Surma Valley and the Kayasthas do not attempt to pose as Kshattriyas, though occupying good position in society. They inter-marry with Baidyas in the Surma Valley.

Kewat (91777).—See under Kalbarita. Kewats are practically confined to the Brahmaputra Valley and their number has increased largely for the reasons given in paragraph 125.

Khadal (4,206).—A low Orissa caste who work as labourers: they have been imported by tea gardens, which contain 3,259 of the total.

Khambu (2,252).—One of the fighting tribes of Nepal.

Khamti (B) (1565).—A Shan tribe, who have settled in the country to the north and east of the Lakhimpur district.

Khandait (1,377).—A cultivating caste of Orissa, who have been brought to this province as coolies, 1,113 having been censused on tea gardens.

Khandelwal (120).—A trading caste similar to the Agarias.

Kharis (1237).—A Dravidian tribe of Chota Nagpur largely employed as coolies, 6,311 having been censused on tea gardens.

Kharwar (7074).—A Dravidian tribe of Chota Nagpur employed as garden coolies; 4161 were enumerated on tea estates.

Khas (2,011).—One of the best of the fighting tribes of Nepal.

Khasi (B) (120,591).—The tribe who have the Khas and Jaintia Hills with the Sylhet Wars, Lyngnam and other tribes. See Gordon *Khasis*.

Khatik (137).—A low cultivating caste of Behar who rank little higher than the Musahars.

Khawandkar (124).—A title of Muhammadan tea-bere.

Khawar (100).—A title of Diks and Kewats: it is also the name of the shikari caste of Nepal.

Khen (Khyen) (943).—A caste practically confined to Goalpara and Kamrup: they are not included with Kalitas in 1901: they sometimes marry Kayasta women who they regard as Kalitas will not ex. with them.

Khhak (115).—A very common caste in Darva, where they form small communities: they are not censused to have been devils: they were almost all censused in Sylhet where they were numbered by the tea gardens.

Kob (36)—This tribe was censused in Manipur it is a Shan tribe

Koch (B) (237,573)—According to Mr Gait, "the name in As-sam is no longer that of a tribe, but rather of a Hindu caste into which all converts to Hinduism from the different tribes—Kachari, Garo, Hajong, Lalung, Mikir, etc., are admitted on conversion. In Assam, therefore, it seems, for the present at any rate, desirable to treat the Koch as allied to the Bodo, and through them as a branch of the Mongolian stock." They rank as a clean Sudra caste in the Upper Brahmaputra Valley and Brahmans will take water from their hands, but their position is not so good in the central and western districts, as in Sibsagar and Lakhimpur Animists who are converted to Hinduism retain their tribal names, and do not think it necessary to pretend to be Koches. There are various subdivisions of the Koch caste, through which the family of a convert passes in successive generations.

Koiri (14,000)—A cultivating caste of Bohar and Chota Nagpur. Their social position is respectable, and Brahmans will take water from their hands. In Assam they are employed as coolies, and 9,976 were censused on tea gardens.

Kol (3,898)—A generic term applied to Mundas, Oraons, Bhumij and Kharias, 3,309 were enumerated on tea gardens.

Kora (3,839)—A Dravidian caste of earth-workers in Chota Nagpur and Western Bengal, their social position is very low, and in Chota Nagpur they are said to eat beef, pork, and fowls, 3,332 were censused on tea gardens.

Korwa (3,594)—A Dravidian tribe of Palamau. They have only recently entered the pale of Hinduism, though in Assam only a small number returned themselves as Animists, 2,763 were censused on tea gardens.

Kshatriya (H) (250,541)—This is the caste returned by practically all Manipuri Hindus. In 1901 they were shown under Khatri, which is the title of a mercantile caste of the Punjab. Their distribution has been discussed in paragraph 126. See Hodson's *Misethers*.

Kuki (H) (77,196)—A hill tribe akin to the Lushais, most of whose settlements are to be found in Cichar, Naga Hills and Manipur. The sub-sections of the tribe are shown in an appendix to Table XIII.

Kumhar (A) (27,913)—The potter caste, which in Bengal is one of the members of the Nabasakh. They are most numerous in Sylhet where 12,116 were censused, and Kamrup, where 7,441 were enumerated, but, as pointed out by Mr Gait, it is doubtful whether in the Brahmaputra Valley the Kumhar is not merely a Kalita who has taken to pottery, 2,705 Kumhars were censused on tea gardens.

Kureshi (S) (332)—A Muhammadan tribe in Sylhet, who trace their descent to Kureh of Mecca, one of the ancestors of Muhammad. The decrease in their numbers is presumably due to many of them having returned themselves as Sheikh.

Kurmi (24,520)—A large cultivating caste of Upper India, Bohar and Chota Nagpur. In Bohar the social status of the caste is respectable, but in Chota Nagpur they eat fowls and wild rats, and are much addicted to liquor, so that Brahmans do not take water at their hands. They are largely employed as coolies in Assam, and 11,513 were censused on tea gardens.

Kusiar (S) (1,999)—The Kusiar are a caste indigenous to Sylhet, who are said to be called after the river of that name, though the connection of ideas is far from clear. Their complexion is generally dark, and they are supposed to be descended from some hill tribe. They are industrious, pugnacious and well-to-do, and have increased by about 50 per cent since 1901.

Kw1 (3)—A Shan or Burmese tribe, three members of which were found in Manipur.

Lakher (3,647)—A section of Lushais see Lieutenant Colonel's note at the end of this glossary. They were found only in Lushai Hills.

Lalbegi (469)—A sweeper caste.

Lalung (B) (39,219)—A tribe probably of Bodo origin, who inhabit the southern portion of the Nowgong district. Most of the tribal legends represent them as moving from the Khasi and Jaintia Hills to the plains, as they disapproved of the ruling of the Khasi chiefs that inheritance should go through the female. Another quaint tradition says that they originally lived near Dimapur, but moved into the Jaintia Hills to escape from the necessity of providing the Kachari king with six sows of human milk every day, this being an article of duty to which he was much attached. The tribe is divided into a number of clans, whose names suggest a tottemic origin, and all of which, except the Masorang, are exogamous. The Lalung religion is of the usual Animistic type and in the time of the Assam Rajas they are said to have sacrificed eight human victims annually to their god. They are now recovering from their decimation by kala-azar. The Deputy Commissioner reports that there is no reason to believe that they are losing by conversion to Hinduism on conversion they become San Koches.

Lushai (H) (80 425)—For an account of the Lushai tribes, see the Note by Lieutenant-Colonel Cole, &c., appended to this chapter. Their sub-castes are shown in an appendix to Table XIII.

Lyng ngam (H) (1,993)—A tribe in the west of the Khasi Hills. See Gorton's *N. N.*

Magh (109)—The popular designation of a group of Indo-Chinese tribes; 84 Maghs were censused in the Lushai Hills; the remainder were probably persons who had come from Chittagong to take service as cooks in European households.

Mahalia (B) (4 451)—A name taken by Kachari converts to Hindūism. I have amalgamated them with the Koches. 3,684 were censused in Darrang.

Mahara (B) (1 660)—A title used by Kachars, whose traditional occupation is palqui-bearing. Very few Maharas are found outside Sylhet, but a considerable number of the caste seem to have returned themselves simply as Kachars; there is a steady decrease in the number returned since 1891.

Maheshti (910)—A trading caste of Northern India, locally allied to the Agarwal and Orwal; they were all censused in the Brahmaputra Valley.

Mahli (3 374)—A Dravidian caste of laborers found in Chota Nagpur and Western Bengal. Their social position is low and they rank with the Banuas and Doodhis; 5,110 were censused on tea gardens.

Mahimal (B) (77,879)—A Muhammadan labor caste of Sylhet and Cachar.

Mal (r 695)—A Dravidian cultivating caste of the Rajmohal hills in Bihar. They are employed as coolies in Assam, and 4,781 were censused on tea gardens. Their social position is low.

Male (Bauria) (160)—Probably the same as Mal, according to Hiley. 130 were censused on tea gardens.

Mali (A) (14,234)—Properly speaking, this caste is employed on the preparation of garlands, and in Bengal is included amongst the Nabamukh, but the Bhunmahals of the Surma Valley claim the name. See under Bhunmahal and paragraphs 126 and 127 above.

Mallah (4,006)—A title applied to boatmen of various castes, the majority of whom were censused in Goalpara. I have included 183 Gouthas in the total.

Malo (B) (40,337)—A labor caste indigenous to Sylhet, ranking below the Kalbaritas.

Mal Paharia (3 553)—A Dravidian tribe of the Santal Parganas; 2,900 were censused on tea gardens.

Man (H) (260)—The Assamese name for Burmese or Shan, under which name the Mans were entered in 1691. The majority of Mans were found in Garo Hills, where they form a small colony left behind by the Burmese invaders when compelled to retire before our troops.

Mangar (7 120)—One of the fighting castes of Nepal; they are most numerous in Khasi and Jaintia Hills, where there is Gurkha regiment.

Manjhi (3 661)—A title used by boatmen and by Santals, Digdhis, and numerous other castes; 1,231 Manjis were censused on tea gardens.

Maratha (3 74)—A Deccan caste represented in the 11th Marathas, a wing of which was stationed at Dibrugarh.

Matak (B) (0 210)—The name formerly given to an old division of the upper Brahmaputra Valley lying between the Naga Dham, the Brahmaputra and the southern hills, and thus including nearly the whole of the Lakhimpur district on the north bank. This tract of country was occupied by the followers of the M'namara Gomin who at the end of the 18th century had risen against the Ahom Raj and set up an independent ruler of their own. When the British began to rule, the Gomin found that the M'namaras of real sternness considered the other Assamese deities to be consequence Matak, or strong and the name of the people was then applied to the country in which they lived. At the present day the M'namaras sect rather the caste or nationality. The majority of the M'namaras are Ahoms, Chutias and Doms; but there are a certain number of Kalitas, Kewats and Koches amongst them. All of these castes except the Doms, are said to have revolted which shows the looseness of the restrictions of caste in Assam. The very large increase in M' since 1901 is due to these castes not returning their real names. See Moran.

Maulik (Naiya) (4 2 7)—A Dravidian caste of Western Bengal and M'bhara. They have returned themselves Hindus; but a Hindū will take water from their hand. 3,710 were censused on tea gardens.

Mayra (B) (2 183)—The coolie-carrying caste of Dimal which are indigenous in the Surma Valley. They are members of the Yab-chakh and in Sylhet good Brahmins were called prias.

Mech (B) (01,006)—The Mech are apparently identical with the Kachari tribe but the name is practically confined to the Goalpara district. See paragraphs 126 and 127 above.

Mehtar (106)—A caste of Hards who remove elephants.

Mikir (B) (105 077)—A tribe is peculiar to the Brahmaputra Valley. See paragraph 125 and Stock and Lyall's *M.*

Miri (B) (7 791)—There is no doubt that the Miris are closely connected with the Ahoms that they were originally settled in the hills to the north-west of the Province and that they migrated to the plains to escape from the pressure of their more powerful neighbors. Like most of the hill tribes they live in houses built on kam. They are generally considered to be a caste. Each successful census has shown a very large increase in the number of the Miris so that it is evident that there must be continual immigration from the hills.

Mirshikari (B) (0 1)—A caste rather than a caste, more known as a low caste in English generally Muhammadans who live by hunting. The title is strictly confined to the hills.

Mishmi (B) (271)—A tribe on the northern frontier of Lakhimpur supposed to be a caste of Mikars or Ahoms, but of Yachas where there are known to be Ahoms, are closely allied to the Mishmis.

Moran (B) (1,405)—According to Mr Gut, a distinct tribe, but the Lakhimpur officers describe them as an off-shoot of the Matak sect. The increase in their number since 1901 is due to castes of the Matak, or Moran sect, not returning their real names.

Moria (B) (1,582)—The descendants of Muhammad in prisoners taken captive when Turbnk was defeated and killed at Silghat in 1510 A D. At the present day Moria seems to be almost synonymous with brazier. No Morias have returned themselves now as Hindus, on account of the efforts of Muhammadan preachers to lead them back. The majority were censused in Sibsagar and Darrang.

Muchi (13,097)—The leather dressing caste of Bengal. They were in all probability originally a branch of the Chamars, though they now profess to look upon the latter as a separate and inferior caste. The social position of Munchis is very low, 2,657 were censused on tea gardens.

Mudi (140)—A title used by Bmds, Brgdis, Koras and Orans, 133 were found on tea gardens.

Mukhi (B) (2,718)—A small caste practically confined to Kamrup, whose traditional occupation is lime burning. It has been suggested that they are a sub caste of the Kooh, but it is doubtful whether this view is correct.

Munda (91,268)—A Dravidian tribe of Chota Nagpur, largely employed as coolies, 53,109 were censused on tea gardens. The great majority of Mundas in Assam returned themselves as Hindus.

Muriyari (1,027)—Said to be connected with the Mallahs or Kewats, they come from the upper banks of the Ganges. 654 were censused on tea gardens.

Murmi (2,954)—A Nepalese caste, whose traditional occupation is cultivation, though a certain number are serving in the Military Police of the province.

Musahar (14,284)—A Dravidian cultivating caste of Behar connected with the Bhuiya. Their social status is very low, 9,581 were found on the tea estates of the province. The decrease in their numbers is probably due to more accurate enumeration.

Nadiyal (B) (88,350)—The fishing caste of the Brahmaputra Valley, who in occupation and status seem to correspond to the Jaliya Kaibarttas of the Surma Valley. They are cleanly in their habits, and very particular in their observance of the Hindu religion. They strongly object to the use of the term Dom, as they are afraid of being confounded with the sweeper caste of Bengal. They are now shown separately from Doms and Patnis, though it seems probable that they are members of the Dom tribe, who emigrated to Assam before the Dom caste had been assigned the degrading functions performed by them in Bengal.

Naga (H) (220,033)—I have included under this general head the various Naga tribes found in the hills that bear their name and in North Cachar and Manipur. See Hodson's *Naga Tribes of Manipur*. The details of the sub sections are given in an appendix to Table XIII.

Nagarchi (S) (3,588)—Muhammadans who act as drummers, 3,172 were censused in Sylhet and the rest in Cachar.

Naiya (3,940)—A small Dravidian caste of Bhagalpur, included with Maulik, *q v*.

Namasudra (A) (172,753)—A fishing and boating caste, who according to Mann are sprung from the illicit intercourse of a Sudra man with a Brahman woman, and are thus the lowest of the low, but within the last ten years the Namasudras of Bengal have made great efforts to rise and have improved their position immensely. In deference to their wishes the old title Chandal or Charal has now been dropped, in the Brahmaputra Valley the latter name is as yet in vogue, but only about 12 per cent of the community were enumerated there, *vide* paragraph 126.

Napit (A) (36,865)—A clean Sudra caste of barbers, from whose hands Brahmans take water, which is included amongst the Nabasakhi. Their services are indispensable to the orthodox Hindu, a fact which is said to make them somewhat independent in their manners. They are indigenous in Sylhet, but in the Assam Valley Napits generally belong to the Kalita caste.

Nat (A) (5,143)—The dancing caste of Bengal. Nat boys are in great requisition in Sylhet, in the Brahmaputra Valley the Nat is usually a Kalita.

Newar (1,777)—This is the name of a nationality rather than a caste and represents the inhabitants of Nepal prior to the Gurkha conquest of 1768.

Nikari (S) (1,631)—A Muhammadan caste of fishermen and fish sellers, practically confined to Sylhet.

Nora (B) (345)—A small Shan colony found in the Sibsagar district.

Numa (14,358)—A Dravidian caste of Behar and Upper India, who come to this province to work as navvies. They are not quite so numerous as in 1901, when there was a good deal of railway construction in progress.

Oraon (28,583)—A Dravidian tribe of Chota Nagpur, much in request as coolies. Their social status is very low, as they are most promiscuous feeders, 11,598 Oraons were censused on tea gardens.

Oswal (1,536)—A wealthy and respectable trading caste of Behar and Upper India. The great majority were censused in the Assam Valley, where they and the similar caste, Oswal and Saraogi, are known under the generic name of Kayah.

Pahari (150)—A name used by both Ghasis and Saraogis. As 124 Paharis were censused on the tea gardens, they probably belonged to the former caste.

Pan (Panika) (17,932)—A low weaving, basket-making and servile caste of Chota Nagpur and Orissa. Their social status is very low, as they eat beef and pork. Pans come to this province as coolies, 14,556 being enumerated on tea gardens.

Pasi (6,943)—A Dravidian caste of Behar employed chiefly in the Surma Valley as garden coolies.

Patia, Patial or Patikar (A) (1,190)—Patia is the name of the caste in the Brahmaputra Valley, where it is practically confined to Nowgong, and where their original occupation was mat-making, but they are said to have abandoned it for agriculture. Elsewhere the caste is known as Patial.

and is a functional name used by mat-makers in Sylhet, where they manufacture the well-known *shil-pats*, and in Goalpara.

Patar (1 003)—A title of Pods Tantis, Mal-Paharias and several other castes; 893 were censused on tea gardens.

Patwa (1,233)—Makers of silk strings and fringes; 820 were censused in Kamrup.

Phakial (B) (508)—A Shan tribe who migrated to the Lakhimpur district from Mungkong towards the end of the 18th century the increase in their number since 1901 is probably due to more accurate enumeration.

Poroja (5,861)—A cultivating hill tribe from Vinnagapattam Agency Madras: they were almost all censused on tea gardens in Sibangar and Lakhimpur.

Rabha (B) (79 02.)—See note by Mr Friend Parina at the end of this chapter: I have included Totias (7 401) in the total.

Rajbansi (B) (133 0 8)—According to Mr Galt, the Rajbansi is a Koch or Meek, who has assumed that title on conversion to Hinduism 123,114 Rajbansis were censused in Goalpara. Like most persons who do not feel quite sure of their position, they are very particular in matters of etiquette and are keen advocates of infant marriage.

Rajbhar (3,495)—An up-country caste, employed chiefly in the Surma Valley as garden coolies.

Rajput (Uhhattiri) (27 070)—The military and landholding castes of Northern India, who claim to be the modern representatives of the Kshatriyas.

Rajwar (3,333)—A Dravidian cultivating caste of Behar Western Bengal and Chota Nagpur. They eat tawls, but not beef and pork, and a claim to rank above the Banris 5 077 were censused on gardens.

Ranjar (Nuniar) (103)—A sub-caste of Banias in Behar and United Provinces.

Rautia (4,848)—A cultivating caste of Chota Nagpur 3,671 were enumerated on tea gardens.

Sadgop (1,892)—A cultivating caste of Bengal, which is included in the Nabuals; their increase since 1901 is due to Gosals returning themselves as Sadgops.

Sihar (119)—An Animistic jungle tribe of Orissa: they were all censused on tea gardens and all except 5 in Lakhimpur.

Salyad (A) (14,010)—A branch of the Muhammadan community who claim descent from Ali, son-in-law of Muhammad. They occupy a good position in society but it is doubtful if all who so returned themselves have a claim to the title.

Saloil (B) (9,331)—A cultivating clan caste of the Brahmaputra Valley practically confined to Kamrup with small overflow in Darrang. A subdivision of the caste called the Pat Salois rear the pig worm and the ordinary Salois decline on this account to inter-marry with them.

Sannyasi (314)—A general name for religious ascetics.

Santhal (69 008)—A large Dravidian tribe in great respect as garden coolies: see paragraph 127 for the present decrease in their numbers: 32 449 were censused on tea gardens.

Saragol (1,103)—A mercantile caste of Upper India, allied to the Oswals and Agarwals. Only 48 were censused in the Surma Valley.

Sarki (377)—The cobblers caste of Nepal.

Sarnakar (B) (776)—The goldsmith caste of Bengal 517 were censused in the Surma Valley. I have shown them separately from Somars.

Savar (3,914)—A Dravidian tribe of Orissa, Chota Nagpur Madras and the Central Provinces; 3,101 were censused on gardens.

Shahs (A) (31 240)—According to Bailey a sub-caste of Somars, who have given up their traditional occupation of selling wine and taken to other professions. They obtained the permission of Government to be shown as Shihars only but this did not prevent the Somars from returning themselves also as Shahs and the result is that I cannot guarantee that liquor-sellers are not included in the total. This situation was confined to the Surma Valley where 37 101 of the total were found. In the Brahmaputra Valley the indigenous Shihars are known as Sars. In Sylhet many Shihars enjoy positions of wealth and influence and obtain both bride-crowns and brides from amongst the higher castes though the latter of course sink to the level of the caste into which they have married: see paragraph 75.

Shan (112)—Found in Lakhimpur represent Phakial Neros or Altons.

Shakh (A) (1,700 660)—The usual title of an Arabian Muhammadan, which has been adopted by the ordinary Muhammadans of the province.

Singpho (451)—A Shan tribe on the Lakhimpur frontier.

Solanemia (B) (121)—A small caste of Dal origin, who rank above ordinary Kachars. I am on much on the same level as Rabhas are Kachars. They are only found in Darrang.

Sonar (3,064)—The goldsmith caste of Behar now shown separately from Sarnakars; 912 were censused on tea gardens.

Subarnabanik (B) (3)—A mercantile caste of Bengal.

Sudra (B) (119,51)—A generic name for Hindus below the three twinned castes but the name of distinct caste of domestic servants of the higher castes. The pretension is that all who do not the concealment of the real caste name such as Kachars.

Sunri (2 610)—The Ipu-wadling tribe, who sell rice and who are practically all agriculturists; 2 118 were censused in the Brahmaputra Valley and 1 47 on tea gardens in Sylhet.

Sunuwar (B) (1)—A cultivating tribe of Nepal.

Surabhiya (716)—A Kachar caste of Behar, who were censused in Sylhet.

Sutradhar (B) (1 2 0)—The carpenter caste of Behar they were not included in Goalpara and Sylhet.

Synteng (H) (42,145)—The inhabitants of the Jaintia Hills, who are closely allied to the Khasis see Gurdon's *Khasis*

Tanti (41,236)—The weaving caste of Bengal and Behar, in the latter their position as low 30,557 were censused on tea gardens

Teli (S) (38,757)—The oil-pressing caste who are indigenous in Sylhet, where 28,156 were censused. In Bengal the higher sub-castes of Teis are included in the Nabasakh, but this is not the case in Behar, from which place the 5,749 Telis censused on the tea gardens have probably come

Telinga (9,131)—A name for Orissa sweepers, but probably they are Madras coolies. 8,478 were enumerated on tea gardens

Thakuri (627)—A sub-caste of the Nepal Khans

Tipara (9,740)—The Tiparas are supposed to be a section of the great Bodo tribe. Those censused in Sylhet are probably immigrants from the neighbouring hills or their descendants

Tiyar (590)—A fishing caste of Bengal

Tokar (A) (942)—A small agricultural caste of Kamrup and Darrang

Turaha (796)—A sub-caste of Kahars and Nujias

Turi (16,501)—A non-Aryan caste of Chota Nagpur, largely employed as coolies in Assam, 12,565 were censused on tea gardens

Turung (B) (541)—A settlement of Shans in the Sibsagar district, who entered the province about eighty years ago

Vaisya (B) (3,902)—A caste of Eastern Bengal, claiming to be the modern representatives of the Vaisyas of Maan. In Kamrup there is an indigenous caste of their name, who are cultivators and do not wear the sacred thread. 3,830 were censused in the Brahmaputra Valley, almost all in Kamrup

War (H) (6,445)—A tribe inhabiting the southern slopes of Khasi and Jaintia Hills see Gurdon's *Khasis*

Yakha (153)—A small agricultural caste of Nepal

ETHNOGRAPHICAL NOTES.

I—*THE LUSHAIS* by Lieutenant-Colonel H W G COLE, I A, late Superintendent of Lushai Hills

A full note on this tribe by Lieutenant-Colonel J Shakespear, C I B, D S O, will be found at page 145 following of the Assam Census Report of 1901. The present note deals only with matters not treated by Colonel Shakespear and with any changes that have taken place in the last ten years. For the purpose of the present census the people have been divided into the following divisions—

- | | | |
|-------------|-----------|------------|
| (1) Lushais | (4) Hmúr | (7) Fan-ai |
| (2) Ralté | (5) Thado | (8) Lakher |
| (3) Paité | (6) Poi | (9) Sailó |

The last of these divisions is not, strictly speaking, a clan, but the name of the principal ruling family of chiefs. It is doubtful whether it should have been included, but it will be useful as showing the growth or otherwise of this family and their descendants. The lines between these divisions are rapidly disappearing. It is tolerably certain that, with the exception of the Lakher, the differences of language that hitherto existed between the Raltés, Paités, Póis, etc., will disappear in the course of the next generation or so, and that the Duhlian dialect of the Lushai language will become universal. As it is, in many Ralte and Poi villages the younger generation can only speak Lushai. This language has been adopted by the missionaries for the numerous educational and religious works that have been printed during the last ten years and all education is through its medium. Apart from the general tendency to drop the less common dialects and languages, which free intercourse following on Pax Britannica would in any case have produced, the adoption of the one dialect for literary purposes must have the eventual result of its becoming universal. The total absence of caste or anything akin to it is very remarkable, and there are no exogamous groups whatever, beyond the obvious prohibition of the marriage of first cousins. This prohibition does not, however, extend to chiefs, who not uncommonly marry their first cousins, the reason being that the supply of suitable brides is limited. The chiefs, as a rule, marry into their own family, in order to maintain the respect due to high birth. This is markedly the case among the Sailós, but although a Sailó will prefer a Sailó bride, marriages outside the family are not uncommon and the danger of in-breeding is minimised. The woman, whatever her origin, becomes of her husband's family on marriage, and so do the children. It is doubtful whether there is a single pure bred Sailó chief to be found in the hills. Even between the eight other clans marriages are common. In fact, with the single exception of the marriage of first cousins or those standing in nearest relationship, there is no bar whatever to both sexes of Lushais marrying anyone they please. The total absence of caste, the custom of unrestricted inter-marriage, the tendency to adopt one common dialect and the gradual spread of Christianity are all factors at work to dispense the clan ties, already weakened by other influences which it is unnecessary to detail. The one tie that remains is the 'Sikhua' or the domestic sacrificial ceremonies. It is only the members of the same family that are allowed to take part in those rites, and in that the family relies for mutual support and assistance on a maintenance of these ties, it is probable that they will continue. There has been no appreciable weakening of these rites or the limitations on the persons allowed collectively to perform them since the last census.

All cultivation is by jhumming. The process consists of felling tree or bamboo jungle, preferably the latter during the month of January to March. When thoroughly dry this obstruction is fired and everything depends on a really good burn. Light rain is desirable after the burn to lay the ash, which may otherwise be blown away in the high winds common in March and April. After the ground has been cleared, sowings take place in May and June. All crops are sown indiscriminately over the whole jhum. The main crops are rice, maize, millet, cotton, cashew, sweet potatoes, cucumbers, melons and pumpkins and various kinds of pulses. Potatoes have recently been introduced with some degree of success, also dhal. The present methods being so primitive, there is a considerable field for agricultural development, and it is probable that the material condition of the people will improve considerably in the course of the next decade.

System of cultivation.

Owing to the encouragement given by Government, about 3 per cent. of the population have adopted wet rice cultivation in the limited areas to which it is suitable. The villages so cultivating are of course permanent. All other villages move periodically as soon as the time is available for felling within a radius of 5 miles is exhausted. The first step towards the establishment of a new village is the cutting of the jhum at the new site, and temporary hut is erected either at or near the jhum. Thus when the time comes for the move, a year's supplies are available near the new village site. This constant moving tends to a very low standard of comfort in household arrangements and produces the unfortunate characteristics of incapacity of continuity of effort. But the system of jhumming, especially in rich bamboo forest, ensures bounteous crops, and I have seen crops of thin lying ungarbed, because the owners had already gathered sufficient for all their requirements. With improvement in communications and the adoption of animal transport, if which there are already indications, it is hoped that such wants may in due course become impossible.

There has been very remarkable decrease in the size of villages since we took possession of the country. Large villages were necessary for self-protection when raids were of common occurrence. The tendency for villages to pit up is

Villages and houses.

due to two main causes. The first and most important is the custom, which is referred to in greater detail under the head Chiefs, for every chief to establish a separate village as soon as he is married; the second is the necessity of jhumming the larger the village the greater the distance to the jhum and the more frequent the removal of the village site. Five to six miles is about the maximum distance that a family can jhum from the village. A village of 1,000 houses, and such villages were not unknown in days gone by would enclose all the available jhumming land in 4 or 5 years within this radius, when a new village would have to be established not nearer than 10 miles distant. On the other hand, hamlet of 50 houses surrounded by sufficient land for 200 houses can be a permanent village. A jhum in bamboo jungle is ready ground for clearing in about seven years time and thus Shikong villages will always have 7 years' jungle ready for felling. We may therefore expect further decrease in the size of villages, but, on the other hand, they will become permanent and in course of time this will result in improved dwellings.

The whole country is split up among various families of hereditary chiefs, of which the Ballo are by far the most important. Each chief is entirely independent, and the constitution of Lushai society has been fully described by Colonel

System of government and the chiefs.

Shakespeare. The decrease in the size of villages has led to an important modification of the custom under which the youngest son inherits his father's village and property. The law of inheritance in this system of inheritance is that elder sons established villages of their own on their marriage. In order to enable them to do so, certain number of headmen or Upas and also of the common people were told off to accompany the young chief and form the nucleus of a new village. When all the elder sons had been established in this way it was not unusual that the youngest should inherit his father's village and property and on him rested the responsibility for his mother's support. But while there has been no tendency for chief's families to decrease the average size of villages has been decreased by half and there are not enough houses to go round among the sons. I doubt, in some cases none of the sons have been able to start separate village and it is obvious that under these circumstances inheritance should pass to the eldest son and this change has been readily accepted by the people.

There has been a remarkable adoption of goods of European manufacture. Every Lushai now

General appearance of the people.

possesses a mirror and nearly all the young men have white shirt-sleeved jackets and are wearing those locally made Lushai fashions. There is a tendency to lengthening the patient or position to below the knee and to decreasing the size of the opening over one thigh. Until now even the tribes women are very careful not to show the breasts until far having. But imitation necklaces and beads, usually sold by Angami traders are replacing the genuine articles among the poorer people. The young men show an unfortunate tendency to adopt European fashions and the cellular doubt a collar must be a considerable sale. It need hardly be said that Lushai youth in a bellie in coarse blazer and straw hat with riband to match is most depressing to the eye except perhaps in the eyes of the village mothers. The large ear rings worn by all well-to-do women were formerly always of ivory imitations of bone and beads are now not uncommon among the poorer women and those married to foreigners abandon them altogether. The empty bellie in the lo of the ear is not attractive. Balmes among the chiefs is so common that it is hard to avoid the conclusion that it is produced artificially. No chief will, however, imitate this, but I am told that it is produced by pulling out the hair and by the use of a fish-bone for the common with other ornaments. The Lushai have very little hair on the face or body. The hair is shaved and the face is shaved with pig fat and protected by a cat-o'-fisher's bladder (cat-o'-fisher's bladder) and the hair is shaved with pig fat and protected by a cat-o'-fisher's bladder. The hair of the number of youths wear a mutton, but I am told that the local dress is not a little tedious.

In spite of the attention washing has drawn to it, it is very rarely mentioned and the women by post marks is almost unknown. Washing in either sex is very uncommon and when it is done

appear to be appreciated. The women are apprised by their capacity for hard work, and a stent pair of calves outweighs the flashing eye. The solid advantages of an assured position as the wife of a chief or a Government servant usually go for more than any sentimental feelings.

There is a wide variation in skin colouring. I have seen skins almost as fair as those of Southern Europeans and as dark as those of the Dravidian races. The average skin is a light reddish brown. Ninety per cent of the children show Herr Brelz' blue spots; these are usually found in the hollow of the back just above the posterior, some are quite small, while others extend right across the back of the body. There are marked gradations of colour, from dark indigo mole-like patches to a faint shading of bluish green, there is often a darker spot surrounded by a lighter shading; the spots usually disappear from children over one year of age.

Infant mortality is high, owing to the constant hard work the mothers have to perform. The new born child of a woman dying in child birth was formerly killed and buried with its mother, women being averse to suckling children other than own, such children, it was said, could never grow up healthy. These prejudices are disappearing as the fallacy of the theory is demonstrated. All children appear to be very well nourished. The mother's milk is supplemented by chewed cooked rice, which the mother passes from her own mouth to that of her child.

Although the Lushais are a small race and generally spire, the young men are well made and proportioned and capable of almost incredible feats of endurance covering 30 to 50 miles a day over rough mountain paths usually through dense jungle. On the other hand, they appear to be incapable of carrying heavy loads, and the custom is for two men always to turn out to carry the usual load of 30 seers.

The most remarkable characteristic is the extraordinary intelligence of the race and the capacity for acquiring knowledge. Apart from what is learnt in the schools, considerable numbers learn how to read and write in their own language from some knowledgeable friend in the village. I have received a communication from a chief's daughter written in a way that would do credit to a board school training, and the only instruction she had received was from the village writer, whose knowledge appeared to be even less than her own. In another 20 years I believe that 50 per cent of the population will be able to read and write in their own language in English character. The language has no written character and is closely allied to Meitei or Manipuri.

All marriages are adult, and with few exceptions not earlier than 15 in both sexes. The customs have been fully described by Colonel Shakespear. The unmarried girls have considerable freedom. There are no penalties attaching to intercourse before marriage unless the girl becomes pregnant, or it takes place on the parental bed, the liability in both cases is the same, Rs. 40 or a full-grown mytilian. Such misfortunes are no bar to subsequent matrimony. Divorce is very common and there is much looseness in sexual matters. Polygamy is uncommon except among chiefs, who usually have 2 or 3 concubines in addition to the principal wife. Polyandry is unknown. Matrimonial suits form more than half of the disputes that are settled by the chiefs or in our courts. Local custom is hard on the woman, who is regarded as a mere chattel. The children are always considered to be the father's except in cases of flagrant ill treatment or breach of custom. There is a deplorable tendency to throw off wives who have ceased to find favour, and a man will not hesitate to trump up a false case of adultery in order to provide himself with funds to purchase a new bride. In cases of misconduct on the wife's part the marriage price is returned; it is not paid to the bride, but to her parents and is in reality a deposit to ensure her fidelity. Objections have been raised by persons imperfectly acquainted with local conditions to this payment, but in the present loose state of the marital relations its abolition would result in unchecked promiscuity. Both sexes are very affectionate towards their children, and it is but seldom that one sees a child struck and they rarely cry. But marital affection as we know it is rare and a couple who have lived together happily for years will part in a storm of mutual recrimination without the slightest demonstration of regret; all attempts at reconciliation are futile.

The first thing that strikes anyone visiting a Lushai village for the first time is the dirt. I have seen babes being washed, but both sexes are usually filthy until the age for courting. Unmarried youths and maidens are comparatively clean until marriage. In some villages the young men are great dandies and bestow an infinity of care on their hair dressing and ornamentation; they wear snow white cloths with a broad central bar of scarlet, and their general appearance is distinctly attractive. The younger women, especially near our stations, dress well, but the home made purrfen or petticoat is being gradually replaced by lengths of imported blue or black cloths. Generally speaking, the women do all the hard work, and from early morn till dusk they get practically no rest; the males, old and young, loaf about the village smoking the inevitable pipe. Both sexes are inveterate smokers from a very early age, and this may account partly for the short stature of the race.

Some attempt is being made to improve village sanitation. In addition to the other village officials, the priest, the blacksmith, and the erior, who receive baskets of rice of varying sizes for their services, there is now a sweeper to every fifty houses, and the village surroundings are cleaner and considerably sweeter in consequence. The water supplies are fenced and, when possible, selected so that they cannot be contaminated by the village drainage. Houses are constructed about 30 feet apart instead of almost touching each other and the intervening spaces utilised as a garden. In the few permanent villages fruit trees are grown to a limited extent, and there is a great demand for them. Village conditions have certainly improved in recent years, but there is a long road to travel before they can be brought up to the standard of adjoining districts.

All women are industrious weavers and make excellent cloths with very primitive implements. The different patterns of cloths were formerly strictly adhered to, and no one but a chief could wear a certain kind of blue cloth; another kind could only be worn by persons who had killed 3 or more methuns for feasts. These distinctions are disappearing; the penalty of confiscating the cloth of a man who wore a pattern to which he was not entitled does not appear to be still enforced.

There is a growing tendency among the people to dispute the authority of the chiefs in spite of every effort on the part of the Government to maintain it. The chiefs especially the younger ones, are very largely guided by the advice of the upas or mantras although they are not bound by it. Village disputes are generally equitably decided, but there is an unfortunate proneness to trump up cases against people leaving the village. The chief realises small fines of Rs. 4 in cases against the public safety as a small case and the like but not in civil complaints. The money is usually expended on his upas. All petty cases are left for decision by the chiefs, who are bound however to report at once heinous offences and unnatural or accidental deaths.

The following report by M. A. D. Gordon, Assistant Superintendent of Police the local Superintendent of Cooch, is reproduced:—

During pregnancy two or more sacrifices are performed. The first is called Chhin and is performed in the early stages of pregnancy. It would seem to be a prayer to the gods for children and consists in killing a fowl with a stick. The claws, beak and tuft of the wings are offered to the deities by a priest. The rest is cooked and eaten by the family. The subsequent sacrifices are known as Hri-Chhi and Nuhri the same rites are enacted, but the idea of these latter sacrifices is to procure the good health of the child and a easy delivery to the mother. The Lushais assert that if the child in the womb moves on the right side of the mother it is male, and if on the left side, a female. Abortion is seldom if ever practised. A girl child is welcome because the parents will receive a substantial sum from her husband when she gets married, and this is always considered a source of income to assist the parents in their old age.

During pregnancy the father of the child will not cut open any animal that has been killed or eat of its limbs, for fear his child should be born without those limbs. He believes too that if he takes the flesh of any wild beast found dead, his child will be still-born. If he gives away any article of clothing to a man of distant village, the child's health will be permanently impaired. This *carcade* is not actually observed among the Lushais, but the father avoids all hard work, as the performance of hard work by the father is considered to be injurious to the child's health. The name is usually given to a child by its grand parents, preferably the maternal grandfather; it is selected after the child is born. The name is generally chosen to recall some achievement of an ancestor as Salama, the capturer of his enemy. No ceremony performed beyond the general drinking of *ru* (rice beer). Even still born children are named, because without a name they cannot enter the spirit world.

Directly the child is born it is washed clean by the old women of the village and then put in a clean cloth and to its mother's breast. There is no ceremony connected with ear-piercing; when the child is about a week old, the parents pierce the ears with a porcupine quill; both sexes have their ears pierced. The lobe of the female ear is gradually enlarged from 10 years onwards, to flow of the wearing of the Bangle, a large circular piece of clay or ivory worn in the enlarged lobe sometimes as large as 2½ inches diameter. An adult who dies without having had his ears pierced has a porcupine quill buried with him. A still-born child or child dying in infancy is put in an earthen pot and buried in a grave with an egg and a small quantity of rice mixed with some of its mother's milk. The egg is supposed to roll along in front of the child and show it the way and the rice is food for the way to the spirit world. With adults a sacrifice is always performed but this is not done in the case of the funeral of an infant.

The husband and the relatives of a woman dying in child birth perform the usual sacrifices to depart soul, but the rest of the village treat the day as a holiday and put a small green branch on the wall of each house on the outside near the doorway to keep out the spirit of the dead woman. The child is washed generally by an aunt if possible. In former times if the child had no milk to suckle it, the father used to smother the child with the bel leaves and bury the corpse with the mother. The woman is generally brought to bed on the floor near the bed. All the female friends and relations come in to assist it. It is optional for the husband to be present any one who likes can be present. There are no restrictions on food taken before or after child birth.

To become a Thangchihmah, it is necessary that a man should have killed one of each of the following beasts in the chase — an elephant, wild mythan, boar, sambhur, bear, barking deer, a certain black snake and a particular kind of hawk. Thangchihmah may also be obtained in another way, by sacrificing two or three pigs, then a young mythan, then a full-grown male mythan, then a small mythan again and again a full grown male after this he must sacrifice three or five mythans at one time. These sacrifices may be spread out over his life on completing the last sacrifice, he becomes a Khurang chaw, which is the equivalent of a Thangchihmah. The wife of a Thangchihmah is also entitled to Pihral. The former method of becoming a Thangchihmah is the more respected, and of such as one after death it is said that the snake coils round the ankles of the samblur and the man sits on the coils of the snake, while the sambhur conveys him to Pihral and the hawk flies over his head to shade him from the rays of the sun. It might be mentioned that certain worldly advantages also accrue to a Thangchihmah he alone may wear a particular kind of striped cloth and turban and a feather plume he can build a verandah at the back of his house and make a window in the house he can also build an additional shelf near the bed.

II—THE RABHAS by J E FRIEND-PEREIRA, Esq, late Subdivisional Officer, Goulpara

The home of the Rabhas is in the narrow strip of jungle country that lies between the northern slopes of the Garo Hills and the Brahmaputra river in the district of Goulpara. In the section dealing with their history and traditions, the question whether the Rabhas are an autochthonous people has been touched on briefly. At the present moment they are found scattered all over the country, generally in little villages of their own, in the midst of Hindus, Muhammadans, Garos, and Kacharis.

In general appearance the Rabhas show all the characteristics of the Mongolian stock: a round face, flat nose, prominent cheek bones, obliquely set eyes, sallow complexion, coarse hair, scanty beard, and well developed lower extremities. The men are not so coarsely featured and so heavily built as the Garos. The women are slighter than the Garo women and in their youth are of an quite pleasant-looking. The Pati Rabhas, who dwell in the eastern parts, dress like the ordinary Assamese cultivators of the plains. The Rangdama, Maitoma, Dahuria, and Shongri women in the west wear a short kirtle that reaches half way down to the knee like the Garos, but cover their bosom with a home made kerchief of some dark or striped cotton material. All the women adorn themselves with the usual ornaments worn by the Assamese, such as silver bangles on the wrists, silver necklaces consisting sometimes of rows of coins strung together by a thin silver chain, nose ornaments of gold, often studded with imitation diamonds or rubies, and gold or silver rings for the ears and fingers. The women of the Rangdama section also wear a silver ornament about two inches long and the thickness of a goose quill on the upper portion of the ear. This ornament, called a *bila*, resembles the *petla* of the women of some of the Garo tribes, with whom the Rabhas seem to bear an affinity. It is worn only on certain ceremonial occasions.

All the sections of the Rabhas are nominally Hindus, and unlike the Garos they will not touch the flesh of the cow, which they hold in reverence. But they show an merdinate fondness for the flesh of the pig, and swine are specially fattened for feasts and sacrifices. Goats and fowls too are reared in every house, as they are used for sacrifice as well as for food. The ordinary daily food of the Rabhas, however, consists of boiled rice, sometimes with boiled pulse, and a relish of fish or vegetable curry. Fish forms an important article of their diet and every Rabha house has its various instruments for catching fish. On a favourable day the men gather together from several villages and go long distances to fish in a particular piece of water. Almost every day the women and girls proceed after the mid-day meal to the nearest pool and scoop up with their fishing baskets or bag nets several varieties of small fish from the shallow muddy water. The Rabhas will not touch milk in any shape, because, like all the other tribes of Mongolian origin, they consider it as an excrement. For a people living in the midst of the jungle, where all kinds of game abound, hunting forms an important factor in the lives of the Rabhas. Periodically the men sally forth with strips of strong netting, which they set up in localities where game has been seen, and deer and pig are driven into the meshes and caught and slaughtered. Sometimes a leopard or tiger becomes ensnared and is speared or clubbed to death.

From the old swords and rhinoceros hide shields in the possession of some families it would appear the Rabhas were at some former time a martial race and indulged in warfare. One of their traditions which gives a graphic description of a tribal fight is narrated in the last section of this note. That they offer fine material for our native army is apparent from the fact that they are freely enlisted with the Kacharis in the Gurkha Military Police Battalions and have rendered a good account of themselves in the expeditions on the north-eastern frontier. But the ordinary every-day occupation of the Rabhas is that of a peaceful cultivator of the soil. He is industrious in shaping his rice fields in the stiff alluvial clay formation or in cutting laboriously some eminence into a terraced hold. But in the actual process of cultivation of the rice his methods are crude and his work neglectful, he contents himself with the ploughing of the land and leaves the sowing and the reaping of the crops mostly to the women.

Like all the other Mongoloid tribes the Rabhas are simple and light hearted. When they have not come in contact with the more civilised races, they are fairly truthful and honest. They are faithful in their marital relations and they make affectionate and often over-indulgent parents. Their only vice or, properly, failing, is their love for *cho/o* or home brewed rice beer, enormous quantities of which they consume without a thought of the serious depletion of the rice in the granaries, which forms their supply of food till the next harvest. They are a social and hospitable people and they spend a great deal of their leisure in gossip and amusement. Feasting and drinking form an important part of their social and religious life, and no expence is spared on the ceremonial occasions of rejoicing or worship of the deity.

The Patil Rabhas have lost their mother tongue and speak the Kamrup dialect of Assamese. The Rangdaniæ speak a language which is known locally as Rangdaniæ Bhalha. It belongs to the Bodo group of languages and bears

striking resemblance to the Atong dialect of the Garo language. This close affinity of the Rangdaniæ and Atong dialects has been noticed by Major Playfair in his Monograph on the Garos. Although language is not a test of race still when two widely separated people like the Rangdaniæ and Atong are found speaking languages that bear a close resemblance to each other an inference can be drawn that the two tribes lived in contact with each other at some past period of time. This language relationship seems to corroborate the traditions of the Rangdaniæ and Garos which are related in the last section of this paper. The Matorias, Daburias, Shongas, and Koebes have also each their own dialect, all of them being like the Rangdaniæ dialect, members of the Bodo family. An account of the Bodo language will be found in the Linguistic Survey of India, Volume III, Part II, page 66. Some of the gospels have been rendered into Rangdaniæ by a missionary of the American Baptist Mission of the Garo Hills, but no grammar or dictionary has been published as yet.

The Rabhas have been divided into the following sections: (1) Rangdaniæ, (2) Patil, (3) Matorias, (4) Koch, (5) Daburia, (6) Baidia, (7) Shonga. It is doubtful however whether the Koch, Baidia, and Shonga are really members of the same tribe as the Rangdaniæ, Patil and Matorias. The Rangdaniæ are found in the tract of country between Goalpara and Lakhimpur the seat of the Meelpura simulans who are popularly supposed to be of Rabha origin. The Daburias, who have two sub-sections, live interspersed among the Rangdaniæ, but have a lower social position. The Patils live in the eastern portion of the country between Goalpara and Garbhanga. They are the most advanced section of the tribe, for they have adopted Hindu customs and they have lost their mother tongue and speak that of the Assamese language. The Matorias inhabit the hilly country to the south of Lakhimpur. Their habits and customs they resemble the Garos, but they have a status equal to that of the Patils and Baidias. The Koches are found in the western and southern flanks of the Garo Hills, the Baidias in the Kamrup district, and the Shongas in the northern parts of the Goalpara district across the Brahmaputra river. It will be noticed the last three sections live outside of the tract of country which has been designated the home of the Rabhas.

Inter-marriage is allowed between the Rangdaniæ, Patil and Matorias. A man of any of these three sections may marry a woman of lower section on payment of a fine of Rs. 50 to Rs. 60 which is used in providing a feast for the clan-people, who are supposed to have suffered degradation by such connection. A woman of any one of the higher sections may also marry into lower section, but in her case she sinks to the level of her husband's clan and she pays no penalty to her clan-people. Inter-marriage with people of another tribe, as Garos or Kacharis or Rajbansis is allowed on the same terms, woman sinking to the level of her husband and man rising to the position of his wife.

Each of the sections consists of several sects or groups of families that trace their descent back to common ancestor. The following are some of the sects or families of the Rangdaniæ:—(1) Tinglung, (2) Gunglung, (3) Pam, (4) Pamrung, (5) Churebung, (6) Hailu, (7) Baga, (8) Baidhak, (9) Chiebung, (10) Gu. Some of the sect names are common to both the Rangdaniæ and Patil, from which it seems as if they are merely local divisions of the same people. The local conditions have probably formed them into two more or less separate endogamous groups. The sects or groups are strictly exogamous groups, because being collections of families they are of the same blood and marriage within the sect is absolutely prohibited. Some times two or more sects form an exogamous group in themselves, e.g. the Rangdaniæ and the Patil or the Hail and the Baga do so, and intermarriage between the kindred sects cannot of course take place.

It is an interesting fact that the Rabhas seem to be in stage of transition from the matrilineal to the patriarchal form of family life. Descent is always traced in the female line and the children of marriage always belong to the mother's family. But inheritance always goes from father to son, and the ordinary Hindu law prohibiting females from succeeding to property prevails without any modification. That at some remote period of time the matrilineal was in full force appears from the story of Dajan in the section of traditions and history where Dajan the leader of the people is really the maternal uncle and maternal guardian of Toba Rani, the heiress or queen of the tribe. Marriage between paternal cousins is prohibited among the Rabhas, even though the couple are members of two different sects; but a man may marry his sister's daughter or his mother's brother's daughter. The latter arrangement is not uncommon when a man has only an only daughter and no son and his sister's son, though he is the daughter's marriage.

Trifling sanction as a social free woman—the Rabhas was probably weakened when the people came under the dominion of foreign kings in the plains of Goalpara. The rulers, coming from distant lands, now similar to those known by the Hindu caste. Aggravated by the fact that the unit of social structure for only a part of the population; but for some social and economic reasons, even inter-caste marriages, the efforts of several unit meet together to some extent are not effective.

The preliminary arrangements are made by the parents or the friends of the contracting parties but sometimes by the couple themselves. The preliminaries settled, the bridegroom's party goes to the house of the bride to fix the date of the marriage. The party provides itself with *dhupehau*, mustard oil, and vermilion. The *dhupehau* is offered to the prospective bride and is accepted by her unless she is opposed to the marriage. Her hair is then besmeared with oil, and vermilion is applied to her forehead and a date is fixed for the marriage. This completes the ceremony of betrothal. On the day fixed for the celebration of the marriage, the relations and friends of the bridegroom, both male and female, come to take the bride to her husband's home, and the marriage is performed in the house of the bridegroom when the bride arrives. A pair of fowls is sacrificed and a feast is given to the people with home-brewed *jonga* or *choko* (rice beer). The feasting is the essential and binding portion of the marriage ceremony.

Like the other Mongoloid tribes the Rabhas marry after they reach the age of puberty. But infant marriage is becoming prevalent now, probably in imitation of the Hindus. Remarriage of widows is allowed, but a widow may not marry her late husband's elder brother; she may marry the younger brother, but she is not expected to do so. The marriage ceremony is almost the same as that of her first marriage, and the feasting of the people is the essential and binding portion of the ceremony. Divorce is permitted without any particular ceremony. When it takes place with the consent of both parties, no compensation is paid by each of the parties to the other. If a husband divorces wife against her will, he has to pay her Rs 20 or Rs 30 as compensation. A divorcee is at liberty to marry again any one she pleases. Polygamy is allowed if the first wife is childless or incapable of attending to household duties, but it is rarely indulged in.

The Rabhas are divided into endogamous groups and exogamous septs. The horror towards incestuous or consanguineous marriages is very pronounced. But since descent is traced in the female line, a man may marry his maternal uncle's daughter, and among some sections such a marriage takes place when the maternal uncle adopts his nephew as a *ghir jama* in preference to a stranger.

When a woman finds she is pregnant, a sacrifice has to be offered to Bai Ma-bai for the safe delivery of the expected child. No formal ceremony is performed to determine the sex of the unborn child by divination. But it is a popular belief that if the embryo is felt to move on the right side of the womb, the child will be a boy, and if on the left a girl. As there is no custom of hypergamy, the birth of a female child is not considered a calamity, and consequently the practice of causing abortion after finding out by divination that the fetus is a girl is unknown. There is no trace whatever of the *courade* among the Rabhas.

Immediately after the birth of the child the midwife cuts the navel string with a piece of sharp bamboo and buries the placenta wrapped up in plantain leaf in the ground. A fortnight or a month after the birth of the child a feast is given and a pig is sacrificed for the name giving ceremony. This ceremony is the peculiar right of the old woman who acted as midwife and delivered the child and cut the navel string. She crushes some lucky herb in her hand and invokes blessings on the infant that he may have a long and prosperous life, be wise and happy, successful in his cultivation, and so on. The mother of the child selects the name and, very curiously, she is often influenced in her choice of name by some incident in her own life. For instance, if the child is a son, he is named after a rejected lover, and if a daughter after some rival. This custom sometimes leads to quarrels when men become talkative over their ousps and rake up old grievances. A purification ceremony has to be performed when the navel string of the child drops. A woman is considered unclean after child birth until the purification ceremony after the navel string has dropped is performed. She does not, however, observe seclusion during this period of time, but she is not allowed to enter the kitchen or cook the food of the family.

There is a belief in the reincarnation of the dead, but no divination is performed in order to discover what relative has returned in the form of the newly born infant. If the child cries when it is scolded or beaten, the idea is that it is a reincarnation of a parent or elder brother or sister.

The Rabhas cremate the bodies of those who die from natural causes. In the case of a person dying of some epidemic disease or meeting with a violent death, the corpse is buried and not burnt. But any one killed by a tiger is given the benefit of a cremation instead of being disposed of by the lower form of burial. Shortly before the corpse is taken away for cremation, a libation of *choko* or rice beer is offered to the manes of all the *barai* by name, beginning with the *Tengtung barai*. The corpse is then carried to some convenient spot on the outskirts of the village and cremated in the same way as the Hindus cremate their dead. The ashes and fragments of bones are gathered together *in situ* and covered over with an earthen pot. A fence is built round the spot and a small thatched covering is erected over the funeral reliquary. At the four corners of the shed are planted long bamboo poles, on which cloth streamers flutter in the breeze. After the funeral obsequies the people return home and leave the mortal remains of the departed to return to dust by the agency of the elements.

Up to about 25 years ago, before kala-azar swept through the Rabha country and left depopulated villages in its track, the funeral rites of a well-to-do person were performed with great pomp and circumstance. After the cremation of the corpse the frontal bone was raked out of the embers by the son or other close relation and carried on the back, with much ceremonial dancing, to the Tura Hagar of the sept, and there was much feasting and drinking of rice beer, the Tura Hagar was a cave or hole in a rock where the bones and, sometimes also, the arms and accoutrements of the deceased were deposited, and each *barai* or sept had its own separate vault. Several of these disused tribal ossuaries are still seen in the northern slopes of the Garo Hills.*

* Lieutenant Colonel Gardon writes — Major Playfair, whom I consulted is doubtful about these tribal ossuaries. He says — I think he (Mr Pereira) should verify this for I have never heard of them. Perhaps the author has seen some of the Garo bones (cf. 'The Garos,' pages 96-97) or sacrificial stones on the outskirts of the Garo Hills and has thought them to be cenotaphs which they certainly are not. They are either like the Khasi Memorial stones, mere cenotaphs or else sacrificial stones. Major Playfair says — 'The binding on of bones of cremated persons prior to a dance is a well known custom among some sections of the Garos' (cf. 'The Garos,' page 112). The Rabhas' use of the bones at funerals is interesting, in confirmation of Major Playfair's statement.

The cremation over the relations return home and prepare place in the house, by spreading a mat or a female cloth according to the sex of the deceased on the floor for the purpose of recalling the spirit. Food and drink is placed on the cloth and the spirit is invited to partake of the collation prepared for it. After one or two months the ceremony is repeated, and the disembodied ghost is supposed not to haunt or frighten or harm the member of the family still in this life, or even to think of them but to idly part for good. In the case of wealthy or influential persons about a year after the death, a feast is given with large quantities of home-brewed *chhu* or rice beer. After partaking of the feast, the men and women dance, and blessing the spirit of the deceased say "take thou birth again in a noble family of Rabhas; not among the trees or graves, lest thou perish by fire nor among the swine or poultry lest thou be killed and eaten by man, nor among the cattle, for thou shalt have to plough the field, nor among the insects or creeping things, for thou shalt be eaten by birds and so on.

Although they take part in the popular Hindu religious festivals, like the Durga puja and Kali puja, the Rabhas are in reality pure Animists. Even their most Hinduised section, the Pati Rabhas, never represent their host of god and demon by images or pieces of stone or other natural objects. Their deities are pure spirits and are always conceived as such. The following are the principal deities:—

Bas Ma-da the creator conceived as a beneficent and benevolent deity who does not require constant propitiation. He presides over births. He is worshipped in a clear place near water with the sacrifice of a duck or a goat, but never a fowl or pig.

Bas Khas or *Khasin B* Caree or the goddess of crops who appears to be the principal deity of the Rabhas. Her worship is celebrated with great ceremony once a year in Sava-Bhadra and lasts for seven days, during which there is much feasting and drinking of rice beer. The men go alone with the animals they intend to slaughter and strong-brewed rice beer to the place of sacrifice, and in the evening their womenkind, dressed in their best clothes, meet them returning home with more jars of strong home-brew. The whole night is spent feasting and drunken revelry. There is a story how the goddess was distressed with her former location with her husband Tuna Bai in Athlufari pargana Habragha and how she was removed to her present situation near Darmang Hill at a place where three hills—Darma, Sapa and Saleng—meet and where two streams, the Danrai and Chhalrai, unite their waters to form the Rangrai river. Sacrifices of big, fat gilded pigs are offered, so that there may be plentiful crops, copious rains, good health, and no earthquakes. Sometimes a second and smaller ceremony of worship is performed for a special object, as a successful rainfall after a bad season. A big heavy pig is sacrificed so that there may be a big heavy crop at the time of harvest. The worship of the goddess is in the hands of the four best families, namely the Rangdang who prepare the feast, the Pam, who offer the incense and other delectable articles, the Pamaning who supply the things required for worship and the Charebrang who beat the *dam* or small gongs of bell-metal.

There is another Bai Khas in Bamaulanga pargana Mechpara; she is said to be the younger sister of the Khas of Darmang and was driven away by the latter when she became a *dava* or witch. She is worshipped only by the Dahur section.

Hu g B tutelary deity of the village, who keeps away cholera, small-pox, and other epidemic diseases. She is worshipped in a convenient place in front of the village and the sacrifice offered is a pig, or 3 or 5 fowls.

Dama g Ba the god of health and wealth who is popularly supposed to reside on Darmang Hill. At the time of the marriage feast, when a pig is slaughtered the first offering is always made to Dama g Bai in front of the house. A big, good fat pig is the proper sacrifice when the god is worshipped.

Tchar Bat, a demon, supposed to be produced from a human being, requires a sacrifice of a fowl or a pig in case of fever or pain in the stomach. If a fowl is offered, the sacrifice is performed inside the house, otherwise outside the house.

Biswal Bat, a Hindu deity, a fowl is offered as sacrifice in some out-of-the-way place when a person suffers from pain in the knee joints.

Singra Bat, a Garo deity, a fowl is sacrificed on the road to cure fever.

Larkos Bat, the Hindu Rakshas, a demon, is propitiated in the jungles a little distance from the house, because he is prone to eat people alive. A goat or a pig or, sometimes, even a cow is offered as sacrifice. After the great earthquake of 1897 the Rabhas of certain villages sacrificed a cow to the demon and observed great secrecy, not to offend the Hindu zamindars of Mechpara.

Khelaram Bat, a Hindu deity, a he-goat is sacrificed with music and singing, and a general holiday is observed, when the first fruits are gathered.

Kali Bat, the Hindu goddess Kali, is worshipped with the sacrifice of a he-goat.

Mashi Lakshmi Bat, the Hindu goddess Lakshmi, is worshipped with the sacrifice of two pigs in the cultivated fields.

In cases of illness or other calamities or when events show the deities are displeased, the Ojha or sooth-sayer is consulted. The Ojha carries out a process of divination by putting two grains of paddy in a cup of water which he stirs and allows to settle. If the two grains adhere to each other, the deity that presides over the particular department is offended and must be appeased with sacrifice.

The Rangdama Rabhas have a tradition that at an early period in their history they dwelt in the Garo Hills, and that after many conflicts with the Garo tribes they were finally driven down to the plains which they now occupy. They say the cradle of their race was in Sumsang, which is the Garo name for the modern Someshwari river and the valley it waters before its descent into pargana Shushang in the district of Mymensingh. There is a quaint legend which relates that the Atongs (a section of the Garos) are the kinsmen of the Rangdamas, both of them being descendants of two sisters Sae Bonge and Bonge Kate. The elder sister married a Garo and was the mother of the Atong clan. But the younger one had a liaison with her own brother, and the guilty couple being driven away by their people became the progenitors of the Rangdama Rabhas. The counterpart of the tradition among the Garos is to the effect that when Husbeng was chief of the powerful Atong clan, he brought the Rabhas into the Someshwari valley to till the land, because at that time the Garos, being nomads, were not acquainted with the more settled methods of husbandry. Afterwards, when the Brahmin minister of Husbeng treacherously slew his master and seized the supreme power, a period of bloodshed and anarchy followed and the Rabhas were driven out of the valley. There appears to be some elements of truth in these traditions. The Atongs speak a dialect of Garo that has a closer affinity to the Rangdama language than to the other Garo dialects spoken in the hills that separate the Atongs on the south from the Rangdama on the north. The affinity of language between these two widely separated people substantiates the story that at some time in their history they lived in contact with each other. The Maharaja of Shushang Durgapur in the district of Mymensingh is a Brahmin nobleman who even now claims an ancient right to collect tribute from the Garos of the Someshwari valley. There can be no doubt that the Garo tradition refers to an ancestor of this Brahmin house.

The following tradition, which was taken down word for word as it was related by an old woman of the priestly family of the Rangdama *barat*, contains in itself sufficient proof of the matriarchate having been in existence among the Rangdama Rabhas before they become a subject to the zamindars of Mechpara and Habraghat parganas —

Toba Rani was the niece of Dadan. Her daughter was Nodai. Nodai married Maru Khetri a hero whose mother was Lema Nakkini. Kumurini they assumed the sovereignty of the State. As they possessed enormous wealth, they collected no taxes from the people of their own tribe or of other tribes that were the subjects of their kingdom. All the neighbouring kings became envious of their immense wealth, and at last Kasi Raja, a king of the distant plains sent two emissaries, Basuri and Pasuri to Maru Khetri with a sinister motive. These two emissaries had a consultation between themselves about Dadan and they said "Let us walk proudly like men of other tribes and see whether they remain unmoved, disguised as vendors of betel leaves and arecanuts, we shall approach Dadan and then he will be killed brutally and his body will be covered with blood." Saying this, they laughed maliciously. They proceeded on their way with the speed of lightning. And they met Nodai on the road and they accosted her without letting her know who they were. Then displaying false friendship towards her they said "dear sister lead us to your uncle Dadan, to whom we wish to sell our betel leaves and arecanuts. When they appeared before Dadan there being a large number of buyers, the whole stock of arecanuts was not sufficient to give one nut to each buyer. Then they making false homage to Dadan, said "dear uncle, our whole stock has been sold out and nothing remains to be sold to you then they added there is a rumour that Kasi Raja has come to know that you realise no tax from your indigenons as well as your foreign subjects and that you pass your time in great happiness, in the midst of all comforts in the way of eating and drinking, waking and sleeping on a bed as soft and as white as the froth of newly-drawn milk and you reign a king of immense wealth. We have come to know that he is likely to come and fight with you on Sunday or Monday. Do you possess courage manliness and sufficient strength to meet him?" Dadan replied "what shall I do? I shall have to perish with all my family." Saying this, he wept and sent for all his relations and friends they all came and asked him (saying), "Uncle what is the matter with you?" Dadan replied "Kasi Raja is coming against me, and I am not able to withstand him" then they replied said: "your great valour and strength in arms will stand as a barrier of timber, and your soldiers will spread through the enemy like kites and will destroy them to a man." Dadan said "My dear kinsmen brothers and sisters, the enemy has surrounded me on all sides and I am unable to proceed any further." Saying this Dadan called his niece Nodai and said "proceed with your husband Maru Khetri taking bows and arrows in your hand, and with your great valour fall upon the enemy as speedily as kites. Then Maru Khetri took his bow shield sword and arrows in his hands and proceeded to the valley of Sipansala where he met the enemy. He took aim at Kasi Raja and said "let us see whether you or I will be the first to show the strength of arms." On seeing Maru Khetri Kasi Raja said contemptuously "dost thou think thou wilt be able to stand as a barricade of timber?" As soon as he said this, Maru Khetri discharged an arrow which pierced Kasi Raja through the knee. Then Kasi Raja fell to the ground and died of the wound he had received, and his two emissaries began to lament loudly. Thus being victorious, Maru Khetri returned home in triumph.

Like many other people of a primitive stock, the Rabhas have a story of a serpent god. The legend, as it prevails among the Rangdamas, is to the effect that in ancient times, when they were an independent people, there dwelt in a cave a monster serpent. Nothing could appease the wrath of the python, not even offerings of silver and gold. Accordingly once every year the people went with solemn ceremony to the cave and offered a sacrifice of a boy and a girl to propitiate the deity.

SUBSIDIARY TABLE I.

Castes classified according to their traditional occupations.

Group and caste.	Strength (per cent. of total).	Group and caste.	Strength (per cent. of total).
1	2	3	4
1. LANDHOLDERS	41	11. HANDS AND ARTISANS	21
Bajput (Chakral)	57	Grahalspota (Gosak)	30
Others	13	Others	21
2. CULTIVATORS (INCLUDING GROWERS OF SPECIAL PRODUCTS).	1,311	12. WRITERS	83
Akona	197	Kayastha	176
Barel	23	Others	83
Bhar	14	13. MOUNTAIN, HILLS, BARBERS, MINES AND JEWELLERS.	1
Bhadra (Bhadra)	67	Others	84
Bhita	23	14. TRADERS AND PEDLARS	79
Chetty	89	Shila (Shila)	113
Gowli (Gowli)	81	Others	81
K. burtia Chaud (Malakya)	61	Others	23
K. burtia	223	15. BARBERS	40
Kewat	66	Kapli	56
Kok	313	Others (Hajjara)	37
Kumal	28	Others	3
Mali or Malakar	14	17. WARRIORS	81
Bajkawa	133	Dhala or Dhala	48
Others	80	Others	81
3. LABORERS	78	18. WEAVING, CARDING AND DYING	241
Barel	41	Jogi	218
Bhadra	14	Pasi (Pasi)	170
Others	18	Tanti	18
4. FOREST AND HILL TRIBES	1,800	Tanti	41
Bhumij	263	Others	16
Garo	36	19. TAILORS	9
Ghasi	141	Others	03
Kachari	18	20. CARPENTERS	17
Khasi	230	Bhadra	84
Khasi (Mandpur)	181	Others	16
Khasi	211	Others	1
Khasi	77	21. POTTERS	41
Khasi	20	Others	63
Khasi	18	Others	16
Khasi	81	Others	33
Khasi	63	22. BLACKSMITHS	27
Khasi	103	Others	61
Khasi	85	Others	43
Khasi	81	Others	11
Khasi	230	23. GOLD AND SILVERSMITHS	8
Khasi	89	Others	07
Khasi	73	24. DRUM AND COTTAGE PRINTS	8
Khasi	66	Others	07
Khasi	43	27. COINTEGRATORS AND BATH PRINTERS	14
Khasi	103	Others	23
5. GRAINERS AND DAIRY MEN	63	28. OIL PRINTERS	41
Ghasi	63	T. I. or T. II	30
Others	21	Others	8
6. FISHERMEN, BOATMEN AND FALCONERS.	519	29. TOOTH DRAWERS AND DENTISTS	12
Kachari	176	Others	17
K. burtia (Jalkya)	31	30. LEATHER WORKERS	74
Makmal	45	Others	87
M. I.	73	Others	14
Makmal	20	31. BAKED WARE AND WATON WARE	81
Makmal	69	Others	73
Makmal	173	Others	8
Makmal	111	Others	17
Makmal	22	Others	4
7. HUNTERS AND FOWLERS	7	32. BAKED WARE AND WATON WARE	81
Others	70	Others	73
8. PRIESTS AND DEVOTERS	141	Others	8
Bhadra	73	Others	17
Others	23	Others	4
10. GITE LOGGERS	1		
Others	01		

Note. The figures included below the group heads show the proportion per mile of the total population represented by the caste.

SUBSIDIARY TABLE I—concluded

Group and caste	Strength (000 omitted)	Group and caste.	Strength (000 omitted)
1	2	1	2
33 EARTH, SALT, ETC., WORKERS AND QUARRIERS	19	36 SWEEPERS	42
Nuniya	26	Bhummah	60
Others	15	Others	35
	4		7
34 DOMESTIC SERVANTS	119	37. OTHERS	1,012
Sudra	168		2708
	119	Indian Christian	64
		Shekh	1,770
35 VILLAGE WATCHMEN AND MENIALS	10	Others	78
	14		

A.B.—The figures italicised below the group totals show the proportion per mille of the total population represented by the group.

SUBSIDIARY TABLE II

Variation in caste, tribe, etc., since 1871

Caste, tribe or race	Persons (000 omitted)					Percentage of variation—Increase +, decrease —				
	1911	1901	1891	1881	1871	1901 1911	1891 1901	1881 1891	1871 1881	Percentage of net variation 1871 1911
	2	3	4	5	6	7	8	9	10	11
Ahom	197	178	154	170	120	+10.9	+15.9	-14.4	+39.0	+53.1
Parui	25	18	23	4	16	+36.1	-18.1	+409.8	-71.8	+59.9
Bauri	44	42	32	10	1	+3.5	+32.1	+224.3	+765.1	+3,735.3
Bhar	14	13	6			+7.6	+107.6			
Bhummah	35	42	51		2	-16.5	-17.2			+1,675.2
Bhuya	67	60	32	5	3	+34.7	+53.8	+516.8	+59.6	+1,939.3
Bhumij	39	34	21	25	1	+12.9	+66.0	-18.9	+2,408.8	+3,713.0
Boria	22	19	23	20	11	+10.8	-13.8	+10.1	+90.9	+100.3
Brahman	126	109	97	119	106	+15.1	+12.8	-18.5	+12.4	+19.0
Chamar	54	41	18		7	+24.2	+144.3	+1,996.0	-87.5	+693.6
Chutia	89	86	88	60	51	+3.1	-1.7	+45.6	+16.9	+72.5
Dhoba (Dhola)	34	34	38	35	30	+7	-11.5	+7.9	+16.0	+11.5
Dom*	31	See Nadiyal.								
Garos	144	128	120	112	15	+12.7	+6.9	+6.8	+637.7	+849.9
Ghasi	15	13	9			+18.8	+38.7			
Goala	42	38	31	13	11	+10.3	+23.1	+138.8	+20.8	+291.9
Gond (Gonr)	52	4	4			+1,055.3	+24.2			
Grahapira (Ganak)	21	21	24	24		+4.6	-13.5	-0.7		
Hira ..	16	9	10			+87.9	-13.5			
Indian Christian	64	34	15	5	1	+90.0	+127.7	+170.2	+322.4	+4,837.1
Jogi (Jugi)	169	161	178	173	162	+4.9	-9.3	+2.9	+6.5	+4.3
Kachari	280	240	243	286	219	-4.1	-1.4	-15.0	+30.5	-4.9
Kaibartta (total)	131	209	211	140	222	-37.2	-0.9	+51.1	-37.2	-41.0
„ Chasi (Mahishya)	65									
„ Jahya	45									
Kabita	222	203	223	254	179	+9.3	-8.8	-12.3	+41.8	+23.9
Kamar	43	34	30	12	8	+28.3	+13.8	+153.4	+44.7	+435.2
Kayastha	82	87	92	186	106	-5.7	-5.9	-50.2	+75.7	-22.4

SUBSIDIARY TABLE II.—*contd.*
Part I.— caste tribe etc., since 1871.

Caste, tribe or race.	Persons (1897 estimated).					Percentage of variation—Increase + decrease—.					Percentage— var. variation, 1871-1911.
	1871.	1881.	1891.	1901.	1911.	1871-1881.	1881-1891.	1891-1901.	1901-1911.		
1	2	3	4	5	6	7	8	9	10	11	
Kewat —	95	64	91	104	21	+47.7	-29.6	-12.6	+22.1	+30.8	
Khasi —	121	113	120	107	66	+6.2	-7.3	+12.1	+13.6	+27.8	
Khattriya (Manipuri)	251	231	73	40	23	+8.6	+22.2	+78.9	+16.1	+819.8	
Koch —	213	223	211	250	213	+9.4	-14.4	+13	-30.3	-23.7	
Kold (Total)...	77	60	19	11	8	+28.3	+197.1	+173.6	+29.9	+827.8	
Kumbar —	23	17	24	18	36	+4.1	+8.3	+11.0	-13.4	-31.8	
Kurmi —	24	21	12	12	8	+17.9	+63.3	+6.4	+73.4	+219.7	
Lahing —	30	36	63	49	23	+10.4	-32.2	+10.0	+30.7	+12.3	
Loe —	16	4	—	—	—	+603.2	—	—	—	—	
Loobai (Total)	80	78	—	—	—	+2.3	+30,141.2	—	—	—	
Mahimai —	77	27	23	—	—	+111.7	-37.1	—	—	—	
Mahmur (Mali)	14	8	1	40	29	+80.9	+616.7	-87.8	+35.5	-63.8	
Malo (Jhal)	20	19	29	1	—	+9.0	-7.8	+1,577.8	—	—	
Mech —	83	78	70	63	30	+20.3	+6.7	+21.3	+82.2	+213.8	
Midir —	108	87	68	78	61	+20.3	-7.8	+21.8	+30.0	+73.7	
Miri —	68	47	37	28	11	+23.7	+31.8	+46.0	+81.2	+213.9	
Munda —	91	61	45	19	—	+12.1	+74.6	+142.2	—	—	
M. uher —	14	17	17	4	—	-11.4	+0.7	+32.8	—	—	
Kadiyal*	68	—	—	—	—	—	—	—	—	—	
Dem*	31	105	205	306	179	+7.6	-4.9	-1.4	+14.0	+17.1	
Patni*	111	—	—	—	—	—	—	—	—	—	
Naga (Total) —	250	163	103	103	54	+32.0	+58.6	-3.5	+40.7	+29.6	
Namamdra —	173	170	161	174	184	+1.7	-8.1	+4.0	+12.0	+11.5	
Nepth —	37	23	23	21	29	+11.1	-3.1	+8.6	+7	+20.6	
Nunya —	14	17	7	3	—	-11.8	+111.0	+212.7	—	—	
Orasa —	23	21	18	—	—	+19.9	+31.3	—	—	+123.24	
Par (Pania) —	14	8	70	—	—	+123.5	-80.9	—	—	—	
Patni*	111	See Kadiyal	10	—	—	—	—	—	—	—	
Rabha (including Totia)	79	74	76	67	61	+6.2	-3.2	+9.7	-8.1	+7.8	
Rajpuri —	123	129	121	100	—	+10.9	-2.9	+16.3	+123.00	+270.114	
Rajput (Chattri)	37	22	6	11	7	+21.6	+171.5	-21.3	+8.7	+37.1	
Rantlal —	23	74	23	7	—	-21.6	+23.15	+213.9	+833.1	+8,111.3	
Rika —	81	81	53	57	—	+6.1	-1.3	-7.1	—	—	
Roth —	170	1,171	1,203	—	—	+16.2	+9.1	—	—	+4,600.9	
R. tra —	519	46	7	—	9	+1.3.3	+4.3.6	—	—	+1,213.6	
Rutradwa —	16	17	17	11	37	-8.2	+1.2	+13.5	-41.2	-6.7	
Syndag —	43	45	57	43	61	-12.1	-7.5	+8.2	+15.9	+2.3	
Taul —	41	22	11	7	8	+27.9	+27.5	+0.9	+7.0	+9.73	
Told (Tib) —	23	23	21	29	23	-0.1	+5.7	+73.7	-11.9	+63.7	
Terl —	17	12	8	—	—	+27.9	+30.7	—	—	+13.79	

Figures in square brackets are not available for (1) Part I. 1871-1911 and (2) Part II. 1871-1911.

FOOT-NOTE TO SUBSIDIARY TABLE II TO CHAPTER XI

Dhoba, 1901 and 1891, includes Dhobi

Bhuiya, 1901, includes Bhuiyhar

Chamar, 1872, includes Muchi and Kural

Chutiya, 1901, includes Deori

Jagi, 1881, includes Katani

Kachari, 1881 and 1872, includes Sarania

Kaibartta, 1901, includes Halwa Das (1891 and 1881), Mahishya Vaishya (Kewat), Das and Sudra Das

„ 1872, includes Jahya.

Khasi, 1891 and 1881, includes Dyko and Lyngam

Koch, 1901, 1891 and 1881, includes Mahalia.

„ 1891, includes Khyen.

„ 1881, includes Madahi

Kshattriya (Manipuri), 1901, 1891 and 1872, includes Khatri

Lushai, 1901, includes Poi

Nadrial, 1901, 1891, 1881 and 1872, includes Dom and Patni.

Rabha, 1901, 1891 and 1881, includes Totla.

Rajbansi, 1901, includes Pahiya

Rajput, 1901, 1891, 1881 and 1872, includes Chattri

CHAPTER XII

OCCUPATION

180 The statistics concerning occupation are contained in Imperial Tables XV Statistical tables, and XVI. The former is divided into four parts, of which—

A shows the details (i) in a provincial summary and separately for British territory and Manipur State and (ii) for each district

B gives the subsidiary occupations of agriculturists, who are divided into (i) rent-receivers (landlords) (ii) rent payers (actual cultivators) and (iii) farm servants and field labourers

D shows the distribution of occupations by religion

E gives the statistics of the industrial census, which was independent of and in addition to, the ordinary census, in four parts—(i) provincial summary (ii) distribution by districts, (iii) race and caste of owners of factories, etc., (iv) race and caste of manager of factories, etc.

Part C which was to show for certain mixed occupations the number of persons who returned each as their principal or subsidiary means of livelihood, was compiled, but the number of persons actually included was so small that the results were of no importance. The XVI shows the occupations of selected castes, tribes or races and has an appendix showing the reverse, i.e. the castes which follow particular occupations, including the castes of inmates of jails at the time of the census.

Attached to this chapter are ten subsidiary tables, which will be referred to in detail below. It need only be mentioned here that Subsidiary Table X shows the special statistics collected for employes in railways, post offices and telegraphs which are, like the special industrial statistics mentioned above independent of the ordinary census figures.

181. Before we go on to consider the results contained in the statistical tables, it is necessary to note that the present scheme of classification of occupations is now up by M. Bertillon and recommended for general adoption by the International Statistical Institute in order to facilitate a comparison of the occupation statistics of different countries. The reasons for changing the scheme hitherto used in India are that (i) the Indian scheme was too elaborate containing no less than 50 groups, while the entries in the schedules are not sufficiently precise to secure accuracy of distribution into such minute divisions, (ii) M. Bertillon's scheme is simple and elastic and can easily be adapted to Indian requirements, and (iii) without it we are deprived of the advantage of a comparison with other countries. The main objection to a change is that we run the risk of being unable to discover the differences in the conditions of the present and past censuses but, as it is possible to re-arrange most of the statistics of the previous census on the lines of the new scheme this objection was not considered strong enough to outweigh the obvious advantages of the new scheme. Hence the Census Commissioner decided, after consulting the Provincial Superintendents of Census, to adopt M. Bertillon's classification with such slight modifications as were necessary to suit local conditions.

M. Bertillon divides all occupations into 4 main classes, 19 sub-classes and 61 orders, which are further distributed into 700 sub-orders and 110 groups but for international comparison it is necessary only to divide into 61 orders minor heads being adapted to local requirements provided that the occupations returned are properly classified under these orders. The eventual result of following this scheme in

India is that we have now 4 classes, 12 sub-classes, 55 orders, and only 169 groups in comparison with 520 groups at the last census the classes and sub-classes are as follows —

A — Production of raw materials	{ I — Exploitation of the surface of the earth { II — Extraction of minerals
B — Preparation and supply of material substances	{ III — Industry { IV — Transport { V — Trade
C — Public administration and liberal arts	{ VI — Public force { VII — Public administration { VIII — Professions and liberal arts { IX — Persons living on their income.
D — Miscellaneous	{ X — Domestic service { XI — Insufficiently-described occupations { XII — Unproductive

There are some differences regarding the orders under which groups are classed between M. Bertillon's scheme and that now adopted for India, which are given here-with. It will be noted that they are slight and unimportant, except the first —

- (1) Non-cultivating agricultural landowners are shown here under order Pasture and Agriculture, which is included in sub class I, while M. Bertillon shows them under his order 54—Persons living principally on their incomes, sub-class IX. This was done because (i) in India landholders who cultivate themselves and those who sublet to others are not mutually exclusive, and (ii) it is most important to know how many persons are dependent on agriculture, directly or indirectly.
- (2) In Bertillon's scheme carpenters are put in his order 16—Building industries, while sawyers, boxmakers, wood-turners, etc., are included in order 9—Wood, but in India it is impossible to separate these occupations and they are all classed under Wood.
- (3) In India dealers in cattle are more appropriately included under Trade in means of transport than in Other trade in food stuffs, as in Bertillon's scheme.
- (4) In the latter magistrates of all kinds come under order 50—Law in sub-class VIII, while in India they must come under Public Administration, sub-class VII.

132 The reduction from 520 groups to 169, which has thus been made possible, would have been greater still, but that some of the old

(II) Main principles Indian groups had to be subdivided in order to preserve the distinction made between Industry and Trade persons who make an article are classed under Industry, whether they sell direct to the consumer or through a middleman, but those who sell only and do not make come under Trade. In order thoroughly to grasp the present scheme, it is desirable to understand the general principles underlying the classification of occupations as returned, which are exemplified here-with —

(1) Where a person both makes and sells, he is classed as a maker similarly, when a person extracts sulphur, etc., from the ground and also refines, he is shown under Extraction of minerals.

(2) Industrial and trading occupations are divided according to—

(a) the material worked in,

(b) the use which they serve.

Generally makers or sellers of articles the use of which is not finally determined come under (a), which also includes certain articles that cannot be placed under (b), e.g., shoemakers come under the latter, but makers of waterbags, leather portmanteaux, etc., are included in the former. In the few cases where the material used is more characteristic of the occupation than the article, the classification is according to the former, e.g., the makers of *ghampas*, bamboo and leaf hats or umbrellas, are shown under order 8—Wood, in the group for basket makers and other industries of woody material, including leaves. In the same group are included makers of bamboo stools or *muras* and of *ras* for looms, etc.

(3) Employés in railway carriage factories are included, under order 22—Transport by rail, in railway employés of all kinds other than construction coolies, because in India such factories are worked direct by the railways they are not shown under order 16—Construction of means of transport.

(4) Railway police and railway doctors come under order 44—Police and order 48—Medicine respectively, because their duty is concerned with these orders the fact that they are paid by the railway is mere accident, which does not affect the nature of their work.

Generally when an occupation involves special training *e.g.*, that of a doctor, engineer or surveyor it comes under the group reserved for that occupation except when it implies further specialisation, *e.g.*, a marine engineer and a river surveyor come under order 20—Transport by water the former in the group for ship-owners and their employes, and the latter in the group for persons employed on the maintenance of streams, rivers, and canals. Similarly under order 45—Public Administration, are shown only such Government servants as are engaged in general administration, including judicial, but members of the medical, veterinary, post-office and other similar departments are classed under the heads of their occupations. The main point to look to is the actual occupation, and not the source of income or the ultimate object which the occupation serves. Persons temporarily out of employment are shown under the occupation previously followed by them.

133 Having grasped the principles underlying the classification of occupation

(a) What the tables show as returned, we must understand how the statistics are represented in the tables. Table XV A classifies persons according to their *principal* occupations and shows also the number who are partly dependent on agriculture. Table XV B shows the subsidiary occupations of agriculturalist. Table XV E which is based on the special industrial census, is different from the other parts of the Table in looking to the industry and not the actual occupation of the individual, *e.g.*, an engineer on a tea garden is included with tea-garden employes.

134 Errors may arise at the time of enumeration or during compilation. The

Accuracy of the figures. Instructions for filling up the schedules were precise and there is no doubt that ratio of accuracy is much higher when the entries are made by trained enumerators, as in India than when the householders themselves fill up the columns. In previous Indian censuses mistakes have been made by the enumerators mainly in (1) confusing the traditional and the actual occupation and (2) using vague terms such as *servant*, *clerk*, *contractor*, *shopkeeper*, etc. In Assam there are not many cases of real traditional occupations and this source of error is reduced to a minimum: the second kind of mistake will never be entirely avoided but I believe that it is diminished progressively at each successive census. There remains the question as to how far the enumerators correctly distinguished between workers and dependents. The rule in the Code runs as follows:—

Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but dependent. But a woman who collects and sells firewood or cowdung is thereby adding to the family income and should be shown as worker. So also a woman who regularly assists her husband in his work (e.g. the wife of a pitter who fetches the clay from which he makes his pots), but not one who merely renders little occasional help. A boy who sometimes looks after his father's cattle is a dependent, but one who is a regular cowherd should be recorded as such in column 9. Boys at school or college should be entered as dependents. Dependents on a joint family the members of which follow different avocations should be entered in column 11 under the occupation of the principal working member. Care must be taken to make 7 entries in column 11 to ensure that the occupation of the person who actually supports the dependent is correctly given. A person temporarily visiting the house in which he or she is enumerated may temporarily be dependent on the head of that house: the correct occupation of the latter on whom such person is dependent must be ascertained. Domestic servants must be entered as such in column 9 and not in column 11 as dependents on their master's occupation.

I have referred in detail in the Administrative volume of this report to the criticisms on the above instructions: the main difficulty from our present point of view arose in case of adult sons of cultivators and wives who helped in cultivation. The instructions were cultivators should be shown as payers of revenue or rent (*khar* or *kharana*) in temporarily-settled and permanently-settled districts, respectively: the enumerator could quite understand that the grown-up son in such cases was a cultivator but he could not see why either the son or the wife should be shown as paying revenue or rent when it was the father who did this. Every effort was made to remove this mental difficulty which was discovered at the very beginning and enumerators were allowed to write cultivators and with the addition of rent or revenue-payer in brackets: the result is, I think, that agricultural workers and dependents were on the whole pretty clearly divided but in Nagaland, owing to a mistake in the order issued from my office which unfortunately was not discovered until compilation had begun, adult women were to be shown as dependents, though the Deputy Commissioner subsequently reported that, in his opinion, almost all women and all children above 12 to 15 should be shown as workers.

Errors in compilation arise from careless copying and sometimes misposting of entries in the sorting table and compilation registers, and wrong classification. Taking them all round, the occupation entries in the slips were wonderfully precise and in many

cases quite long, so that there was little chance of error on this head. I am also satisfied that the sorting was well and carefully done, as it was very early discovered that the only way to ensure accuracy was to insist on a separate sorting for every individual entry, however similar numbers of them were, in fact or in appearance, so far as this carried in the Gauhati office, where most of the Assam slips were sorted, that the following entries, which all mean begging, were distinguished—*magi khar*, *khar khar*, *blaksha britti*, *maganiga* and *blakshar*. I should not claim as great accuracy for the returns of Sylhet, Cachar, and Lushai Hills, which were sorted in the central office at Chittagong, but I am satisfied that the work was very carefully done. In compiling there were two stages—first, the group numbers were entered by a special staff on the sorters' tickets, then, after these were passed as correct, totals of each group were worked out on classification sheets, of which there was one for each ticket, finally, when these were checked and passed, the entries were posted in compilation registers for each district. Special efforts were made to ensure a proper check at each of these stages, and in the Gauhati office the Deputy Superintendent himself checked again every classification sheet after the work had been passed in the ordinary course. During the progress of classification all doubtful entries were referred to me, and the orders passed were communicated to the other central offices. If the entry was vague and might give rise to different interpretations according to locality, the District Officers were consulted. I think that this work, on the whole, is as accurate as it could be anywhere.

The simplification of the scheme was, of course, a great help and in itself should be sufficient to ensure greater accuracy than in 1901, when an attempt was made to distinguish between workers in factories and workers at home and between superior and inferior staffs. But there were still difficulties regarding mixed occupations which might be included in two groups and also those which, though very similar, have been differentiated in order to comply with Bertillon's scheme, e.g., labourers on roads and railways. For example, I placed settlement establishments, supervisor kanungos, and mauzadars in group 3—Agents, etc., of landed estates, clerks, rent-collectors, etc., because their main object is the correct assessment and collection of land revenue, but it was difficult to know where to place mandals, and, in view of the fact that in the rest of India they are regarded as village officials, I placed them in group 147. Butterfly-collectors were included in group 8, pipeis in group 139 because they exist here only in the Gurkha regiments, employes in rubber plantations went into group 7, if they were under the Forest Department, and into group 5, if they were private, a steamer lascar belonged to group 95, but a lascar in Garo Hills to group 147, a *saodagar*, who strictly is only a merchant, is a dealer in elephants in Assam. *Monohari* shopkeepers I placed in group 132, and those selling what was described as *qelamal* went under groups 117 and 135 according to the District Officers' reports. There were a number of rather strange entries such as thief, story-teller (Manipur), and *morabotola* or vagrants in Kachari villages who steal utensils from graves, while one was reminded of earthquakes by a seismograph clerk and of our recent progress by the appearance of motor-car mechanics.

Finally, it must not be forgotten that our returns refer to the conditions in existence on a single day, which would affect the statistics of seasonal occupations such as jute-pressing, but Assam is not much affected in this way because factories are few, and though tea manufacture had not begun in March, the full number of coolies were employed on the gardens.

135 We have already seen in paragraph 18 that the urban population of Assam

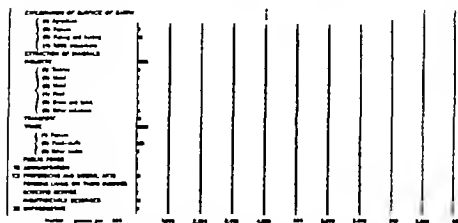
General distribution of occupations

is extremely small, amounting to 30 only per 1,000, consequently it is no matter of surprise to find that the great majority of the people are dependent on agriculture.

Subsidiary Table I shows that out of 10,000 of the population no less than 8,761 come under the first class—Production of raw materials, of whom 8,752 are engaged in exploitation of the surface of the earth, of the latter 8,609 are supported by pasture and agriculture and 143 by fishing and hunting. Over 75 per cent of the people are dependent on ordinary cultivation, nearly 10 per cent on the growing of special products, of which tea is practically the sole representative, 67 in 10,000 raise farm stock and 6 are dependent on forestry. The addition of 9, the proportion who extract minerals, makes up the total of the first class. The remaining 1,239 of each 10,000 of the population are distributed between the other three classes as follows—Preparation and supply of material substances—762, Public administration and liberal arts—184, and Miscellaneous—293.

The diagram in the margin shows the means of support of 10 000 persons in the

MEANS—DISTRIBUTION OF OCCUPATIONS



province by sub-classes and certain important groups. Agriculture and simple culture pur and simple including the growing of special products, accounts for 8 530 persons. Extraction of minerals is confined to

the coal mines of Lakhimpur and to the lime quarries on the southern slopes of the Khasi Hills. Industry absorbs a little over 3 per cent of the population; textiles are apparently the most important, but the figures are exaggerated now as in 1901, by the fact that large numbers of women in Manipur State have been shown as working weavers (*vide* group 22 in Table XV A) though the real fact is that they weave as good housewives, and not for sale. Industries of dress and toilet loom large, but they include washermen and barbers, shoemakers and tailors, and hence on examination are not so important as they seem at first sight. Wood is the next important industry as might be expected in a province with extensive areas under forest, which gave employment to large numbers of sawyers, basket makers and makers of articles partly wood and partly leaves, such as *phampas* and of mats are included. There is a large drop to food industries which include rice-pounders, bakers, grain-parchers and sweetmeat makers—the ordinary population of any bazaar. Transport includes water road, rail, post office, and telegraphs, but supports only 100 out of 10 000. The proportion shown under Trade is higher than that under any other sub-class, but no less than 231 persons out of a total of 340 sell food stuffs, of which much the most important are sellers of fish, who are followed by grocers and sellers of oil, salt, etc. by dealers in grain and by sellers of hotel leaf, areca nut, vegetables, etc. while dealers in piece-goods form the majority of the textile traders. The rest of the sub-classes are not very important. Professions and liberal arts were retained by 130 persons in over 10 000 and are represented by priests, lawyers, medical practitioners of all sorts, teachers and a few miscellaneous and unimportant occupations. The proportion of occupations insufficiently described is 134 and includes such general terms as unpecced contractors, shopkeepers, clerk mechanics, and labourers. Lastly the unproductive form 1 per cent of the community and consist of inmates of jails, asylums and hospitals, beggars, vagrants and prostitutes.

136 Subiliary Table II shows the distribution of 1 000 persons in each natural

Distribution by locality

division according to the occupations by which they are supported. Beginning with the first-class, production of raw materials, we see that the Brahmaputra Valley is most dependent on this source and is well well in order by the Surma Valley and the Hills. A cursory examination of the sub-class figures will show that the Surma Valley excels generally in industry and the professions; the apparent pre-eminence of the Hills in industry is due to deceptive returns of the makers of textiles in Manipur State, as has been explained above.

Taking first ordinary agriculture we find the lowest proportion in the Brahmaputra Valley, but an examination of the different groups will show that it contains a much higher proportion of ordinary cultivators than the Surma Valley, where land lords and farm labourers account for considerable numbers; the Hills has the highest proportion of tillers of the soil. In special product the pre-eminence of tea in the Brahmaputra Valley account for 137 persons in 1000 but that it is a most important source of the food in the Surma Valley is shown by the fact that the proportion supported by it is as much as two-thirds of that in the other valley; the only competitor with it is the growing of tea—bet leaves, areca nut, and bay leaves in the Khasi Hills. The extensive area of pasture in the Hills and the Brahmaputra Valley accounts for the comparatively high proportion of herders in these two

divisions, while the wide expanses of water in the Surma Valley produce there the largest number of fishermen

Coming to the next class, we see that the Surma Valley really stands first in industry and trade, and it owes this superiority to the high proportion under the heads (1) wood and (2) industries of dress and toilet. The latter is easily accounted for by the large number of washmen, barbers, etc., but the former is at first sight surprising when we consider the large areas of forest in the Brahmaputra Valley. A further examination of the statistics will show that the sawyers, carpenters, etc., of the Surma Valley are local people and have large numbers of dependents, while in the Brahmaputra Valley, though the workers are only slightly fewer, their dependents are only about half the number of those in the Surma Valley—a result which points to their being foreigners, which we already know to be a fact, Nepal supplying most of the labour force of the Forest Department. The Surma Valley probably contains a much larger number of carpenters as distinguished from sawyers, but the mat-making industry of the Surma Valley, from which the well-known *sitalpati* comes, goes much more to swell the high proportion under the head "wood." In transport the Brahmaputra Valley stands first; this is probably due to the fact that there are long distances by road from the main means of communication, the Brahmaputra and the railway, to the tea gardens, which depend also on road transport for a considerable portion of their food supplies, whereas in the Surma Valley the tea gardens are within easy distances by boat of the steamer or railway stations, but in any case transport by boat employs fewer men than transport by bullock cart. The Surma Valley is again first in trade, but, as explained, the majority of those supported come under trade in food stuffs, of which fish-selling in Sylhet accounts for a very high proportion, there being in this district no less than 32,172 dependents to 8,759 male and 2,121 female workers under this head. The grocers, etc., of the Surma Valley are, like the sawyers, etc., local people, while the small number of dependents proves them to be foreigners in the Brahmaputra Valley. On the other hand, sellers of milk, butter, ghee, etc., are much more numerous in the latter, but most of them are Nepalis, while sellers of arecanut and betel-leaf are much more numerous in the Surma Valley. It is curious that the Hills should be pre-eminent for trade of textiles, but the high proportion is due to the large number of women shown under this head in Manipur. I find that while the number of female cotton weavers in Manipur has risen from 17,758 in 1901 to 35,890 in 1911, female dealers in piece-goods and cotton textiles have grown from 994 to 2,508. I am not sure whether this growth is real or due to more accurate enumeration, but as the gentler is the business sex in Manipur, it is not improbable the number of saleswomen is now more approximately correct.

The high proportion under public administration and liberal arts in the Surma Valley is due to the large number of the followers of the professions, as indicated above. This is the result of the great development there of the caste system, which implies more priests, of the existence of more purely functional high castes, of more advanced education, and of the need for a large number of lawyers amongst the population of an extensive permanently-settled district like Sylhet. That the public force is strongest in the Hills is a matter of no surprise, because they contain nearly the whole military strength of the province, including the battalions of Military Police, but that the proportion of those supported by liberal arts and professions should be greater than that in the Brahmaputra Valley is curious. On a detailed examination it will appear that this accounted for (1) by those returned under group 158—Architects, surveyors, engineers, and then employes in the Khasi Hills, where the Survey Offices, Provincial and Imperial, at Shillong, are represented, and (2) by the large number shown in Manipur under group 151—Temple, burial, or burning ground service, pilgrim conductors, etc. The Political Agent explains that since the Raja's installation temple services have increased greatly, and the increase in prosperity and in facilities of travel has made pilgrimages very popular. In 1901 there were only 254 workers and 298 dependents under the latter head against 1,223 workers and 1,845 dependents now. There is not much to say about the last class—Miscellaneous. It is perhaps only natural to find the Hills first in insufficiently described occupations. The proportions of those supported by domestic service are the same in both valleys, which agree also in their share of the unproductive, who are more than five times as numerous as they are among the more unsophisticated population of the Hills.

137 Subsidiary Table III shows the distribution of the agricultural population by districts, Table IV shows, by natural divisions, occupations combined with agriculture, where the latter is the subsidiary source of subsistence, and Table V shows for the province occupations combined with agriculture, where the latter is the principal occupation.

In the province as a whole no less than 8.4 persons per mille are supported by agriculture this proportion refers to those who have returned agriculture as their principal source of livelihood if we add half of those who combine it with other occupations and the estimated number of their dependents, the proportion rises to 8.71 In 1901 the total number of the partial agriculturists was added, but if we make the same calculation as now the proportion then was 8.10 This is a very large increase in ten years, but it is extremely probable that when agriculture is combined with some other means of livelihood, it is returned as the principal occupation not because it always is so, but because it is considered the more respectable. Indeed the increase now appearing may be due to other occupations becoming more common, with the result that agriculture is returned by more people, because its stability and respectability in comparison with other occupations are more obvious. The Brahmaputra Valley stands first with 8.77 and the Surma Valley last with 8.33 per mille primarily dependent on this source. The proportion in the Hills would have been much higher but for the comparatively low figures returned from Khasi and Jaintia Hills and Manipur. In the former the population of Shillong has an exaggerated effect on the total population, and the district contains keen traders as well as limestone quarries in Manipur we have already noticed the large numbers of women returned as weavers and sellers of textiles, while the priestly class are the cause of a high proportion under professions. In the plains Shabgar stands first with no less than 9.10 per mille dependent on agriculture and it is followed by Nowgong with 9.11 Cachar including North Cachar Hills, comes next and then Darang Lakhimpur Goalpara Kamrup and Sylhet. A glance through the remaining heads of Subsidiary Table III will show the causes of this order a low position under the head agriculture implies a high proportion under industry commerce, or the professions. Nowgong is remarkable in being so dependent on agriculture though it is not a large tea district it will be noted that the agricultural proportion is high where there are tea gardens.

Turning to Subsidiary Table IV we find that, in the province as a whole of those who follow principal occupations other than agriculture, only 35 per mille have shown agriculture as their subsidiary source of income the highest proportion is in the Surma Valley where it is natural as pressure on the soil and education forces a small proportion of local people into other walks of life; the figures of the Brahmaputra Valley and the Hills would seem to follow from the fact that those who are not dependent on agriculture are people almost completely divorced from the soil and are probably strangers driven to distant places for a livelihood. Indeed for the reason that agriculture is regarded as the most respectable occupation we may infer that the statistics of Subsidiary Table IV are below the truth but the proportions are so low that it seems hardly worth while to go into them in detail. It may however be noted that the highest proportions of those who have returned agriculture as a subsidiary occupation is found in group 8—agents, managers of landed estates, etc. In the Brahmaputra Valley 10.4 and in the Surma Valley 8.5 per mille of the workers in tea gardens have cultivation of their own; this, of course excludes the colonists who depend mainly on agriculture and look to the tea gardens to help to make end meet. The figures of class B which includes industry transport, and trade is a confirmation of our previous inference that the workers under these three heads are local people in the Surma Valley and landless strangers in the Brahmaputra Valley while in the Hills it is only transport that supports a large proportion of the son of the soil. The same results accrue from a consideration of the other two classes, but public administration shows a comparatively high proportion of partial agriculturists in the Brahmaputra Valley.

Subsidiary Table V shows the proportional figures derived from Table VI B and divides the active agricultural population into (1) landlords, (2) cultivators, and (3) farm servants and field labourers. It is remarkable that out of those who returned themselves as rent receivers, over 35 per cent. pay rent to others; the majority of the remainder are also traders priests or money lenders. Out of 10,000 cultivators 750 have to labour for hire to eke out a livelihood, but we may be sure that a very large proportion if not all of these are foreigners of the rest 1,770 are also traders and 1,098 fishermen or boatmen. Lastly among farm servants and field labourers no less than almost 23 per cent. are also general labourers, which points to their being temporary immigrants, 18 per cent. are rent payers, 10 per cent. are fishermen and boatmen, while 1.9 out of 10,000 claim to be receivers of rent, but, as the rent is subsidiary to their life as labourers we may assume that it is more a tradition than a reality.

138 Subsidiary Table VII contrasts our present statistics with those of the last census, and as there are no difficulties in comparing the agricultural groups of the present scheme with those of 1901, we have no need to resort to approximations. The number of those dependent on ordinary cultivation shows an increase of 17.5 per cent, rent-receivers have apparently grown by 160 per cent, ordinary cultivators by 16 per cent, agents, etc., of landed estates by 115 per cent, while farm servants and field labourers have decreased by 8 per cent. In special cultivation there is an increase of 11.3 per cent, which is made up of 7.2 per cent in employes on tea plantations and nearly 2,000 per cent in fruit, flower, and vegetable, etc., growers. It may be stated at once that the latter enormous rise is due to the more accurate enumeration in 1911 of the orange, betel and bay leaf and areca-nut growers of the Khasi Hills. Of the remaining increases noted above the increase in agents, etc., of landed estates is no doubt due to my method of classifying under this head mawzidars, supervisor kanningos, etc., as explained at the end of paragraph 131 above. The others do not call for much comment as they agree with the general growth of population and the statistics of the employes on tea gardens are fairly well confirmed by the immigration statistics, which show an increase of 10.8 per cent in the number of coolies employed in tea gardens and in the mines and oil wells of Lakhimpur. The apparent decrease in those returned as farm servants and field labourers is I think due to more accurate enumeration, for example, it is improbable that there were 27,850 female field labourers in Goalpara in 1901. But the huge growth in rent-receivers deserves more detailed consideration.

139 Paragraph 209 of the last Census Report discussed the progress of tenancy,

Tenants (rent payers),

—	1911	1901	+ or — per cent
TOTAL (excl. Goalpara)	2 113 883	1 422 602	+ 48.6
Cachar	140 958	80 643	+ 74.8
Sylhet	1 731 681	1 173 239	+ 47.6
Kamrup	176 801	118 047	+ 6.6
Darrang	39 867	16 481	+ 142.6
Nowgong	5 016	5 601	— 10.4
Sibsagar	49 074	21 494	+ 126.1
Lakhimpur	20 386	6 097	+ 234.3

the figures in the margin contrast the growth within the last ten years. It should be premised that in the 1901 statistics I have included proportional figures of cultivators unspecified as returned in that year in order to compare like with like. The increase in the number of rent-payers in every district except Nowgong is remarkable, but I am not sure that the whole growth is real outside the temporarily-settled districts. Indeed

I have omitted Goalpara altogether, because in the instructions originally issued no provision was made for separating the revenue-payers from the rent-payers in that district, perhaps because it is a debatable question whether the raiyats of Bijn and Siddi Duais are revenue-payers and the population of the rest of the temporarily-settled area is insignificant. In 1901, however, no less than 72,488 persons, including dependents, were shown as cultivating landholders, i.e., revenue-payers in Goalpara. Mr. Allen discounted in 1901 the value of the figures of the Surma Valley, but I can guarantee that in the temporarily-settled districts in 1911 a very clear distinction was made between those who pay for their land direct to Government and those who pay to some intermediate rent-receiver. Leaving aside the question whether the percentage of increase in the Surma Valley is real, it is very remarkable that in a raiyatwari tract like Cachar out of 269,864 ordinary cultivators and their dependents no less than 140,958 persons should live on land for which rent is paid to an intermediary. In 1901 there were 80,256 rent-payers out of a total of 238,336 cultivators excluding the few unspecified, so that we can at least assume that a very large proportion of the Cachar raiyats sublet their land. I do not claim absolute accuracy for the 1911 figures of Cachar, because I cannot guarantee a very high standard of accuracy in the compilation, which was done at Chitlagong, but the results of two censuses seem to point to the conclusion that the system which prevails in the Surma Valley of allowing the settlement of a large area of waste at low rates within the raiyat's holding is not conducive to the maintenance of a really raiyatwari tenure. Coming to the Brahmaputra Valley, the 1911 figures of which I can guarantee to be reliable, we find a very notable expansion in tenancy in the three large tea districts, Darrang, Sibsagar, and Lakhimpur corresponding to similar increases in 1901. The explanation then given holds good in the main yet the coolie who wishes to start on his own cannot, at the beginning at least, go far from the garden on which he works, because without his wages he has nothing to fall back on, hence he is forced to take land on rent, usually from an indigenous cultivator. Subsidiary Table IV shows that nearly 10 per cent of the coolies working in tea gardens returned agriculture as their subsidiary occupation. I have already referred to the details of other valleys. I am not, however, prepared to accept the

rest of Mr. Allen's explanation, *i.e.*, that the Assamese after leaving his land moves further afield and takes up new land for his own cultivation. It is true that the report from Lakhimpur regarding the trekking of the Assamese further away from coolie settlements (*vide* paragraph 30 page 19) would seem to confirm this view but the real cause of this movement, which is peculiar to Dibrugarh subdivision, as given by the Deputy Commissioner is entirely different. Moreover though Mr. Allen's statement seems to have been the source of inspiration of a recent theory for colonising the waste lands of the Valley the inherent lateness of the Assamese raiyat or his neglect of material advantages, which is due to the fewness of his wants, would seem to throw grave doubts on it. In my opinion the fact is that the coolie has to amass sufficient capital to warrant his taking up waste land, and he becomes first a sub-tenant near the garden on which he works to expedite the process of accumulation and perhaps to gain practical experience of the soil and crops, for it must not be forgotten that the coolies are strangers in a strange land when he is rich and experienced enough, he leaves the garden altogether and becomes a colonist on waste land. I have seen this process at work in Darrang district on a fairly large scale. The growth in sub-tenancy in the tea districts is not, in my opinion on mixed evil. It is a step on the way to colonisation very much oftener than permanent indentation. In my own experience I found in Darrang an incipient Marwari zamindari which originated with the indebtedness of the ex-coolie cultivators, and it is not improbable that speculators have taken up land in Lakhimpur with a view to settle it with tenants. But on the whole until most of the waste is put under cultivation, I am inclined to think that sub-tenancy is a temporary and necessary evil for the average coolie who has the ambition to exchange the garden hoe for his own ploughshare.

140 In Subsidiary Table III mines are included with industry but Tables I and

Mining and Industry

II show them separately. We have already seen that only

9 persons in 10 000 are dependent on the extraction of

minerals, and Table XV A shows that they were censused in the coal mines and petroleum wells of Lakhimpur and near the limestone quarries on the southern slopes of the Khasi Hills. The details that go to make up the sub-class industry have been referred to already. In Subsidiary Table III Manipal State is an easy first with 145 per mille supported apparently by industry including mines, but we have seen that this high proportion is not real. Khasi and Jaintia Hills come next with 138 per mille, but the largest number of persons were returned under food industries, in which out of a total of 2704 no less than 2391 were brewers and distillers consisting of 151 males, 1273 females and 970 dependents; the next large item is under wood, which supports 1811 persons, of whom 910 were sawyers and carpenters and their dependents, thirdly come industries of luxury *etc.* which account for 1240 persons, of whom 793 were supported by the Secretariat printing press and the Survey Office at Shillong; the last two worth mentioning are industries of dress and toilet, represented by 1015 persons, of whom 897 were dependent on tailoring and textile industries of which out of a total of 731 no less than 777 mostly women were shown as cotton spinners; the net result is that if distilling is excluded, the apparent industrial activity of the district disappears. The third district is Sylhet which is also followed by Kamrup and Lakhimpur; the latter owes its position in Subsidiary Table III to the coal mines and oil wells and may be left out of account but it should be noted from Subsidiary Table VII that the number of employees in the coal and oil industries has more than doubled within the last ten years. In Sylhet basket and mat making account for 11910 persons out of 11637 under wood, and the rest are practically restricted to 9717 sawyers and carpenters; next come industries of dress and toilet, accounting for 19001 of whom over 10000 are barbers and over 6000 wa hermen; they are followed by food industries which are represented by 9007 neepounders, of whom two-thirds are women out of a total of 10610; textile industries appear next, there being 7369 cotton spinners out of a total of 8110 curious enough no less than 8110 persons are supported by work in precious stones, imitation jewellery *etc.*, and so industries of luxury take next place; the list then orders of industry of any account are commensally represented by 3691 potters, metals, principally 4765 workers in iron, and building which supports 11125 persons. In Kamrup potters stand first, workers in brass second, workers in precious stones, *etc.* third and textile workers mostly female cotton spinners, fourth. The statistics of the remaining districts are not worth examining.

The present statistics of industry are compared with those of 1901 in Subsidiary Table VII there is a total increase of 52 per cent. most of the large percentages of discrepancy refer to small numbers and are of no account, but taken all round, point to greater activity than the present census, as for example in the decrease in the

number of rice-pounders and gram-parchers, who are mostly women and of whom the former probably husk paddy for domestic consumption.

Before leaving the subject of industry, reference should be made to the special industrial census, the results of which are shown in Table XV-E. This table is divided into four parts showing (1) provincial summary, (2) distribution by districts, (3) particulars of ownership, and (4) race and caste of managers. For the purposes of this census factories include tea and other special products. The minimum limit

TOTAL	650
Special products	612
(Tea)	(609)
Mines and oil wells	8
Textiles	4
Wood	11
Metals	2
Glass and earthenware	1
Chemical products	4
Food	1
Construction of means	
of transport	5
Industries of luxury	2

was the employment of 20 hands on the census day. The number of such industrial centres is shown according to class in the margin. It will be seen that tea plantations are nearly 94 per cent of the total and give employment to no less than 493,183 workers. Table XV-A shows 468,655 workers, who are primarily dependent on tea plantations, and the difference is accounted for by those persons who returned tea as their secondary source of livelihood. The great majority of the tea plantations show more than 400 employees and more than 75 per cent are worked by

mechanical power. The other special products are rubber, represented by the Government plantation at Chardmai in Dimaig, and sugarcane, which is confined to Sibsagar. Mines and collieries are only 8 in number and employ 3,879 workers according to the industrial census, while the figure in Table XV-A, excluding Khasi Hills, in which the standard number of employees was not reached, is only 6 less, and may be taken as a proof of the accuracy of our figures. The one copper mine of the province is a small undertaking in Manipal State. Textile industries are represented by four small factories, all situated in Sylhet, of which only one employs over 400 coolies; they are in the hands of tea planters. Wood industries consist of one carpentry works and ten saw-mills, of which five are in Lakhimpur and all make tea-boxes. Metal industries represent two engineering workshops, of which that in Sylhet belongs to the river steamer companies and the other to Government. Under the head of glass and earthenware there was only one brick factory in the province, situated in Lakhimpur. Industries connected with chemical products consist of four mustard oil mills, which are situated in Kamrup, Nowgong, and Lakhimpur. The Government distillery at Jorhat is the sole representative of food industries. Under construction of means of transport come the five railway workshops at Badarpur, Tezpur, Lumding, Jorhat and Dibrugarh. Finally, the Secretariat Press and the Drawing Office at Shillong complete the total under industries of luxury.

The classification of persons employed is interesting in showing what a large share Indians take (1) in the direction, supervision, and clerical work, and (2) amongst the skilled workmen. Under (1) come 805 Europeans and Anglo-Indians, including 3 females, and 4,513 Indians, including 54 females; it may be noted that females in superior employ are found only in tea plantations, which account for 752 Europeans and Anglo-Indians and 4,310 Indians. Under (2) come 187 Europeans and Anglo-Indians and 7,070 Indians, including 260 Indian females on tea gardens. Outside the latter Europeans and Anglo-Indians as managers, etc. are strongest in the mines and saw-mills, and as skilled workmen in the railway workshops. The statistics of race in the ownership and management are shown in Parts II and III of Table XV-E for tea, coal, and oil mills. Out of 609 tea plantations 506 are owned by companies and 103 private owners; of the former 491 have European or Anglo-Indian directors and 12 have Indian directors, while of the latter 55 are owned by Europeans and Anglo-Indians and 48 by Indians. All the coal mines and three out of four oil mills are owned by companies with European or Anglo-Indian directors. The latter races are predominant in the management also; only 73 tea plantations and the whole four oil mills are managed by Indians.

141. We have already discussed the statistics of transport so far as its main distribution is concerned. The total number dependent on this means of livelihood shows an increase of 10 per cent since the last census. Transport by water now supports over 74 per cent more than in 1901, the increase being due to the number returned as boat-owners, etc., having been almost doubled. The number now returned in Sylhet is practically responsible for the whole of this growth and is presumably due to more correct enumeration. Transport by road has grown by over 51 per cent and the increase is probably partly due to a real growth and partly to greater accuracy in the return. Transport by rail shows a decrease of 55 per cent mainly owing to the disappearance since 1901 of the large construction staff from the railway through the hills of North Cachar. Employees in the Post Office and Telegraphs and their dependents have increased by 41 per cent.

In Subsidiary Table X are given the statistics compiled from the special returns of employes on the census day supplied by the Railways, Post Office and Telegraphs. In this table we find 9,713 persons, including 156 Europeans and Anglo-Indians, shown as directly employed by railways. Census Table XV A shows 9,099 workers on railways, and we may infer that our statistics are accurate, as we have to allow for only 114 railway employes who return some other source of livelihood as their principal occupation. The total number employed by railways, directly and indirectly is 18,633 including 156 Europeans and Anglo-Indians. The Post Office employed 1,598, of whom 6 were Europeans and Anglo-Indians, and the corresponding figures for the Telegraph Department are 711 and 39, the total employes of both departments according to the special return is 2,307 while in Table XV A we find 2,312 persons who so returned their principal occupation. On the railways Europeans and Anglo-Indians monopolise all the posts of superior officers and two-thirds of the subordinate posts on pay above Rs. 75 per month, the rest of the employes are overwhelmingly Indian. In the Post Office Indians are predominant in every branch, in the Telegraphs seven out of eight administrative and three-fifths of the signalling posts are held by Europeans and Anglo-Indians, and the rest are filled by Indians.

142. We find in Subsidiary Table III that 43 per mille of the population are

Commerce.

dependent on commerce and that the proportion so shown in the Hills is exaggerated by the returns of Khasi and Jaintia Hills and Manipur. In the former the most important is trade in food stuffs, of which the principal is the sale of groceries, oil and salt and of vegetables and fruit while in the latter female dealers in piece-goods are responsible for the high proportion. In the plains Srishet and Kamrup are practically equal and are followed by Goalpara; the remaining districts are very much below these three in which the most important item is trade in food stuffs. In Srishet trade in fish is responsible for more than half the number under this head, less than one-fourth are grocers, sellers of oil, salt, etc., and less than one-seventh sell betel leaves, areca nuts and vegetables. In Kamrup more than half the total of the dealer represents grain and pulse dealers about one-fifth traders in fish, less than one-fifth grocers, etc., while sellers of milk, ghee, etc., account for over one-tenth. Goalpara is similar to Kamrup except in the number of grain dealers who in the former are less than one-fourth of the total of traders in food stuffs.

Since the last census the number supported by trade has apparently declined by 1 per cent. Looking down the details in Subsidiary Table VII we see that most of the large percentages of differences relate to small numbers. It is difficult to separate the sellers from the producers in the 1901 statistics, but if we confine ourselves to the main heads, we shall find that the discrepancies are not large. We have already seen that the large growth in trade in textiles is due to the increased number returned under this head in Manipur. Trade in skins etc. shows an increase of over 5 per cent though the figure given for 1901 is approximate. If we combine the present groups 90 and 109 so as to compare them with the group for sellers and workers of hides etc. in 1901 we find an increase of 50 per cent., which shows that there has been a large expansion in this business, part of which may be attributed to more accurate enumeration. Traders in pottery have declined by over 45 per cent, while potters have increased by 31.3 per cent though the groups of 1901 are identical with our present groups. Some portion of the difference is probably due to a change in the actual returns from sellers to makers, and for this reason our present return is probably more correct, because most potters make and sell their wares, it is clear from the actual numbers returned at the last census and at this. If we add together the makers and sellers, we find a total increase of about 6 per cent. There is a small decline in the number shown under trade in food stuff which is mainly due to fewer people returning themselves as fish-dealers, no doubt because this occupation is not considered respectable. The large decrease in trade in hardware etc., has as we mentioned before, probably from differences in the actual returns in the two Censuses there is no need here to estimate the 1901 figures. On the other hand there is an enormous increase in trade in articles of luxury. On the whole I think we can claim great accuracy at the present census for there is a very large actual and proportional decrease in unpeeled kh picepers since 1901.

143. We have already seen that the Surma Valley is not first in the profession

and in Subsidiary Table III we find that the result is due to the high proportion who have returned some occupation other than retail. VIII. The principal source of income in the Surma Valley is equally high on account of the large

number of persons returned under temple service, while the Khasi Hills owes its comparatively large proportion to the headquarters offices at Shillong. Kamrup approximates closely to Sylhet under this head, and in both districts priests form two-thirds of the total. Law is responsible for about one-sixteenth in Sylhet and one-twenty-fourth in Kamrup, medicine and instruction each for about one-twelfth in Sylhet and one-eighth in Kamrup, while letters and arts support one-twelfth in Sylhet and one-seventeenth in Kamrup of the total enumerated under professions.

Since 1901 the number so enumerated has grown by nearly 24 per cent, of which religion is responsible for 18 per cent mainly on account of the very large increase in the returns under temple service in Manipur. Law accounts for 62 per cent, but lawyers have grown by only 25 per cent, while their clerks, petition-writers, etc., as returned, are now 131 per cent more numerous than they were ten years ago. Medicine shows the satisfactory increase of 21 per cent, which is largely due to the multiplication of midwives, vaccinations, etc. Instruction now supports nearly 52 per cent more than in 1901. The growth is natural in view of the great expansion of education.

This paragraph may be concluded with a glance at the statistics of public force and administration, which are popularly regarded as professions. In public force there is a decline of 35 per cent owing to a reduction of 43 per cent in the Imperial Army quartered in the province. We have now only two and half regiments against four in 1901, and their actual strength has decreased from 2,981 officers and men to 1,401. The total supported by police in 1901 I have had to estimate from the departmental statistics. There is an apparent increase of 116 per cent in the number of workers and dependents, but according to the departmental reports there has been a decline of about 6 per cent in the number of men, which is due to the transfer of some Military Police to the Eastern Bengal districts. Our figures show 5,442 actual workers under police and the police report of 1910 gives the strength at about 5,463, allowing for 200 men of the Dacca Battalion serving in Cachar and Garo Hills. On the other hand, only 1,771 have returned themselves as village watchmen, while the departmental statistics show that 6,604 were so employed in 1910, the great majority of whom must have returned themselves under other heads.

In public administration there is an apparent decline of 15 per cent made up of over 14 per cent in British service and 76 per cent in Manipur. The former is not improbably due to the absence from the province of the headquarters staff, most of which was in Dacca on the census day, while in Manipur we have now a large decline in the number of dependents, our total now being only 224 against 1,067 in the group for menials and unspecified alone in 1901.

144. *Workers and dependents*—Subsidiary Tables I and III show the number of actual workers and of dependents and their relative proportions. It is perhaps hardly worth examining all the details of the former table and reference is invited only to Subsidiary Table III. Agriculture has only 44 actual workers to 56 dependents, the latter being more numerous than those under industry or commerce, but the professions head the list in the fewness of the workers and the large proportion of dependents. In the Surma Valley and the Hills the numbers of non-workers under agriculture and the professions are equal and it is only in the Brahmaputra Valley that the provincial proportion is reproduced. Thus, I think, is due mainly to the fact that coolies on tea gardens are likely to include a small proportion of non-workers, because young and old work during the plucking season. A glance at Subsidiary Table I will show that the largest proportion of dependents is found among persons living on their income, who are closely followed by those in public administration and those in the professions. It will be noted that, as in 1901, there is a very small number of dependents in textile industries for obvious reasons in view of what I have explained already. I have referred in paragraph 134 to the accuracy of the distinction between workers and dependents.

Occupations of females—Subsidiary Table VI reviews the occupations of females by sub-classes and selected orders. There are 412 female workers of every kind to 1,090 males, and practically the whole of them are confined to agriculture. On tea gardens the sexes are very nearly equal, the women being the superior sex at plucking, while the men do the cultivation. A glance at Table XV-A shows that the equality of the sexes on tea gardens is apparent in every district, but amongst ordinary cultivators it is found only in the Brahmaputra Valley and the Hills. I have already noted (in paragraph 134) that the statistics of female workers in Naga Hills as returned is incorrect. Under industry the excess of female workers is marked. The

figures for textiles are exaggerated, as has been pointed out previously but the large proportion of female basket makers, etc., is probably real. Under ceramics again the gentler sex is predominant this is due to the fact that in the Brahmaputra Valley amongst the Hira caste it is they who fashion the pot (vide Hira in the glossary to Chapter XI). Sylhet is responsible for the large proportion of women in group 55, but the actual number is very small. The predominance of women in food industries is only natural, though their excess in distilling which is confined to the Khas Hills, is perhaps not what a stranger would expect. The same district is responsible for the large proportion of female porters. Cachar now as in 1901 contains an apparent excess of female grain and pulse-dealers, which exaggerates the provincial statistics. Lastly women must be in the majority in order 53 which includes "the oldest profession in the world."

Tea garden workers.—The province owes so much to European enterprise in tea and incidentally in oil and coal, that frequent reference to the fact has already been necessary and it is not my intention now to enter into any great detail. Statistics concerning tea gardens will be found in Table XV A, where those supported are shown separately under group 8 in the Industrial Table XV E, and in Provincial Tables III V which show the tea garden population of each district, respectively by language by birth place, and by caste. These statistics should be most useful to all employers of labour in Assam. We have already discussed the figures in the appropriate chapters, and they are mentioned here for easy reference by those who require them.

Occupations of those literate in English are shown in Provincial Table VI which was prepared for the province of Eastern Bengal and Assam under the orders of Sir Lancelot Hara, the late Lieutenant-Governor. The statistics will probably be of more interest for the districts of Bengal, but a brief notice of those for Assam will not be out of place. The headings of the table follow those of Imperial Table XVI, but as the figures had to be abstracted at a very early stage and before the sorters became familiar with occupational distinctions, I should not place implicit detailed reliance in them. The most numerous classes of actual male workers are shown

Arts and Profession	5,340	in the margin. Arts and professions are an easy first lawyers, doctors and teachers form the majority under this head. The high number who are cultivators is apparently promising but I am afraid that the standard of literacy attained cannot be very high. It is clear that English education does not influence people towards the
Agents, etc., (estate)	4,462	
Cultivators	4,802	
Landlord	2,508	
Boat, etc., owners	2,210	
Public administration	2,170	
Trade	1,508	

pursuit of trade or industry. Statistics are given for each religion in the Table. It is noteworthy that the number of dependents knowing English is about 40 per cent. of the workers and that there are 285 female workers, of whom 153 are employed in arts and professions and 41 are cultivators, but as 20 of the latter are Christians, we may presume that they are probably Khasis.

Industrial Survey—A report on the industries and resources of Eastern Bengal and Assam by Mr G N Gupta, I.C.S., was published in 1909. Fortunately Mr Gupta treats Assam separately in most things and consequently it is not difficult to refer to to what is required. I do not intend to discuss this report and I mention it here only for the benefit of those who are curious on the subject. What has been written in the present chapter reviews the facts as they existed in March 1911.

145 Subsidiary Table IX shows the distribution of occupations by religion and Subsidiary Table VIII the occupations of selected castes. The main table is Imperial Table XVI (including its appendix) which was compiled for Assam now for the first time and there are parts III and IV of the Industrial Table XV E which have been discussed in paragraph 140 so far as they relate to race.

In Subsidiary Table IX are given the religious distribution of 10 000 persons following each occupation and the occupational distribution of 10 000 persons of each religion. Muhammadan landlords are more than twice as numerous as Hindus on account of the predominance of the former in Sylhet. Animists are first in forestry and quarriers of hard rocks, which are represented by the limestones of the Khas Hills. Hindus are in the majority in most orders and in industry except amongst masons and bricklayers where Muhammadan masons are more numerous. In trade and transport Hindus easily outnumber the other religions, but Muhammadans form the greater part of the traders in clothes and in articles of luxury. In all other orders Hindus are in the majority. Nearly 88 per cent. of the Muhammadans are supported by ordinary cultivation and they are closely followed by Animists. Hindus are

in the majority in tea gardens, and the large proportion of Christians under special produce probably refers to the betel-leaf, etc., growers of the Khasi Hills. In view of the small proportions under all other heads, it is not worth while examining them.

We have already seen that outside the Surma Valley functional castes are hardly known in Assam. Hence it is no matter of surprise to find the great majority of the castes shown in Subsidiary Table VIII dependent on agriculture. I propose to draw attention only to those castes which do not follow the general rule. A little more than half the Baidyas and less than half the Brahmans are dependent on the produce of mother earth, of the former a large proportion follow miscellaneous occupations and almost 20 per cent. come under the arts and professions, mainly as lawyers, doctors, and teachers, while religion naturally absorbs a large proportion of the Brahmans. Castes like the Dhoba, Kumhar, Napit, and Sutradhar naturally show a fairly large number under their traditional occupations, though it is surprising how high is the proportion which returned agriculture: this is no doubt partly due to the greater respect of the latter source of livelihood. Only 32 per cent of the Dhobas of Sylhet, 41 per cent of the Kumhars of Sylhet and 16 per cent of those of Kamrup, 42 per cent of the Napits of Sylhet and 12 per cent of those of Kamrup, and 50 per cent of the Sutradhars of Sylhet and 14 per cent of those of Goalpara have returned their traditional occupation. Incidentally these statistics show how much more crystallised is the caste system of Sylhet than that of the Brahmaputra Valley. It is clear that the greater part of the Chasi Kaibarttas or Mahishyas are cultivators now, whatever they may have been in the distant past. The fact that large numbers of Kamars, Tantis, and Telis are tea garden coolies and not artisans is reproduced in the statistics under consideration, but a fair proportion of Telis are traders. Those who returned themselves as Kewats in the Brahmaputra Valley are overwhelmingly fishermen, whether they are only real Kewats or contain a proportion of Nadiyals, who, however, prefer the title Kaibartta (*vide* paragraph 126 in Chapter XI) those who returned themselves as Nadiyals include only 22 per cent of fishermen. The Kshattriyas or Hinduised Manipuris of Manipur show the false excess we have already discussed under the head industry, and their compatriots in Sylhet and Cachar show the same tendency, though not to so great an extent. It is regrettable that the traditional occupation of Namasudias was taken to be cultivation as well as boating and hence their statistics cannot be compared with those of Patnis, who have returned only 12 per cent of their number as boatmen. It will be obvious that the Brahmaputra Valley castes are mainly agriculturists. Women are shown in large proportion as workers only in the Brahmaputra Valley and Manipur and among the lower castes elsewhere. There are only 7 and 9 female workers per cent. of males amongst the Baidyas and Kayasthas, respectively, while the women of the Ahoms, Nadiyals, Kamars, and Tantis work largely: it should be remembered that the last two represent tea coolies. The Kalitas show only 47 per cent of female workers, presumably on account of the high position of the caste. Brahmans contain an apparent percentage of 20 female workers, but this is due to the large number shown under industries, which probably refer to weaving housewives.

To complete our view of castes and occupations, we must refer to Table XV-E parts III and IV, certain income-tax statistics and the appendix to Table XVI. Out of 48 tea gardens owned by Indians 15 are the property of Brahmans and 11 of Kayasthas amongst Hindus and 8 belong to Muhammadans. In the management the same order is maintained, while west country Agarwalas manage 3 out of the 4 oil-mills. Income-tax statistics (which are not reproduced) show that out of 2,753 assesseees 1,960 come under commerce and trade, 301 under professions, 45 under owners of property and 13 under manufacturers. In commerce and trade there are 457 Agarwalas, 163 Oswals, 75 Mahesris, 17 Jains, 15 Marwaris and 14 Khatris, making a total of 741 "Kayahs" out of 1,960 assesseees there were 289 Shahas, 121 Brahmans, 116 Kayasthas, and 235 Muhammadans under the same head. Under professions Kayasthas are first with 131, Brahmans second with 64 and Muhammadans third with 20, leaving 92 to be shared by all other castes. Amongst owners of property 10 are Brahmans, 7 Kayasthas, and 6 Rajbansis. Amongst manufacturers no less than 4 out of 13 are Kalitas, 2 Christians, 2 Muhammadans and 2 Telis. There remains a miscellaneous group of "others," amounting to 434, of whom the most important are 87 Muhammadans, 74 Kayasthas, 51 Brahmans, 37 Kalitas, and 36

Shahas. Finally it is interesting to note the number of *assessors* of the following castes, which are generally regarded as backward —

Caste.	Prohibition.	Number- assess.	Commerce and trade.	Ownership of property.	Others.
Ahoms	—	12	—	3	4
Chitrys	—	2	—	3	1
Mish	—	—	—	20	3
Kachari	—	—	—	3	11
Kalbaritis	—	13	—	74	9
Kalits	—	8	4	23	37
Koch	—	3	—	6	19
Mahakar	—	—	—	3	—
Mech	—	—	—	16	3
Miri	—	—	—	3	—
Mediyal	—	—	—	8	—
Namasudra	—	—	—	4	1
Rozals	—	—	—	1	1
Patni	—	2	—	—	2
Dabha	—	—	—	3	3
Tipura	—	3	—	—	—
Terals	—	—	—	1	1

It is clear from the above that the great part of the lucrative business of the province is in the hands of the *thollarwaris*, and that, if we exclude Shahas under commerce and trade, Brahmins and Kayasthas monopolise the rest of the income-tax paying occupations.

We may add our consideration of occupational statistics by a brief inspection of the statistics contained in the appendix to Table XVI. Brahmins and Kayasthas form a great part of agents, etc. of landed estates, post and telegraph services, superior police services, gazetted officers in general administration, lawyers, medical practitioners (and *Baidyas* also loom large) and teachers. In the Brahmaputra Valley Rajbansis have a fairly large number in agents of estates and Kacharis amongst teachers in the lower grade of public administration. Ahoms, Kalits, and Koches are fairly strong among police constables, while Kacharis, Meches, Rajbansis, the Nepali castes, and the up-country Chitris are well represented. The predominance amongst Hindus of Brahmins and Kayasthas in all the occupations given is clearly indicated. Their strength in Government service would have been proved also from the published lists of superior Government employes, but unfortunately the original returns of castes were destroyed, and I was unable to separate the figures for Assam from those of Eastern Bengal. Muhammadans are very few in proportion in all the groups given.

We may conclude by a glance at the castes of prisoners in jails which are included in the appendix to Table XVI. Muhammadans are apparently the worst, but this is no doubt due to the size of Sylhet district which necessitates the maintenance of a large central jail. In the Burma Valley Chit, Kalbaritis, Kayasthas and Namasudras are the most numerous of the Hindus, while in the Brahmaputra Valley Naditals and Koches predominate. These statistics would have been extremely useful if Assam were infested with criminals, but we are blessed with an absence of crime and the figures are of more academic than real interest.

SUBSIDIARY TABLE I.
General distribution by occupation.

Class, sub-class and order.	Number per 10,000 of total population		Percentage in each class, sub class and order of	
	Persons supported.	Actual workers.	Actual workers	Dependents
1	2	3	4	5
A—PRODUCTION OF RAW MATERIALS	8,761	3,884	44	56
I—EXPLOITATION OF THE SURFACE OF THE EARTH	8,752	3,877	44	56
1 Pasture and Agriculture	8,609	3,814	44	56
(a) Ordinary cultivation	7,540	3,071	41	59
(b) Growers of special products and market gardening	996	686	69	31
(c) Forestry	6	4	60	40
(d) Raising of farm stock	67	53	80	20
(e) Raising of small animals ... ..	...	...	58	42
2 Fishing and hunting	143	63	44	56
II—EXTRACTION OF MINERALS	9	7	74	26
3 Mines	7	5	77	23
4 Quarries of hard rocks	1	1	62	38
5 Salt, etc.	1	1	59	41
B—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	762	413	54	46
III—INDUSTRY	307	183	60	40
6. Textiles	84	67	80	20
7 Hides, skins and hard materials from the animal kingdom	2	1	55	45
8 Wood	48	23	58	42
9 Metals	19	7	39	61
10 Ceramics	24	14	59	41
11 Chemical products properly so called, and analogous	8	4	47	53
12 Food industries	27	17	63	37
13 Industries of dress and the toilet	51	24	46	54
14 Furniture industries ... ..	...	...	67	33
15 Building industries	13	7	56	44
16 Construction of means of transport	1	1	56	44
17 Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	...	...	75	25
18 Industries of luxury and those pertaining to literature and the arts and sciences	25	10	40	60
19 Industries concerned with refuse matter	5	3	53	47
IV—TRANSPORT	109	69	64	36
20 Transport by water	34	19	56	44
21 Transport by road	48	31	70	30
22. Transport by rail	20	13	66	34
23 Post office, Telegraph and Telephone services	7	3	51	49

SUBSIDIARY TABLE I.

General distribution by occupation—continued.

Class, sub-class and order.	Number per 10,000 of total population.		Percentage in each class, sub-class and order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5
V.—TRADE...	846	161	47	53
24. Banks, establishments of credit, exchange and insurance.	9	8	33	67
25. Brokerage commission and export	1	...	48	54
26. Trade in textiles	22	18	59	41
27. Trade in skins, leather and furs	11	8	41	58
28. Trade in wood	8	8	48	54
29. Trade in metals	1	1	53	45
30. Trade in pottery	4	2	53	45
31. Trade in chemical products	8	1	51	49
32. Hotels, cafes, restaurants, etc.	8	2	51	49
33. Other trade in food stuffs	151	102	44	56
34. Trade in clothing and toilet articles	2	2	68	32
35. Trade in furniture	8	8	57	43
36. Trade in building materials	8	8	50	50
37. Trade in means of transport	4	2	51	49
38. Trade in fuel	4	1	42	58
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	18	7	54	46
40. Trade in ref. as matter	...	...	100	...
41. Trade of other sorts	25	18	51	49
O.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	184	70	38	62
VI.—PUBLIC FORCE	27	12	50	50
42. Army	8	8	70	30
43. Police	12	10	48	52
VII.—PUBLIC ADMINISTRATION	21	7	51	49
VIII.—PROFESSIONS AND LIBERAL ARTS	182	49	57	43
44. Religion	78	27	35	65
45. Law	7	2	26	74
46. Medicine	18	6	39	61
47. Instruction	18	8	45	55
48. Letters and arts and sciences	18	6	45	55
IX.—PERSONS LIVING ON THEIR INCOME	4	1	25	75
D.—MISCELLANEOUS	283	183	62	38
X.—DOMESTIC SERVICE	65	23	72	28
XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	153	79	67	33
XII.—UNPRODUCTIVE	100	65	65	35
54. Inmates of jails, asylums and hospitals	8	8	104	...
55. Beggars, vagrants, prostitutes	97	62	8	92

SUBSIDIARY TABLE II.

Distribution by occupation in natural divisions

Occupation	Number per mille of total population supported in		
	Brahmaputra Valley	Surma Valley	Hills.
1	2	3	4
ALL OCCUPATIONS ...	1,000	1,000	1,000
A.—PRODUCTION OF RAW MATERIALS ...	896	862	853
I.—EXPLOITATION OF THE SURFACE OF THE EARTH ...	895	862	852
1. <i>Pasture and agriculture ...</i>	<i>887</i>	<i>836</i>	<i>851</i>
(a) Ordinary cultivation ...	740	748	816
1 Income from rent of agricultural land ...	4	42	...
2 Ordinary cultivators ...	726	688	808
3 Agents, managers of landed estates (not planters), clerks, rent collectors, etc. ...	1	1	...
4 Farm servants and field labourers ...	9	17	8
(b) Growers of special products and market gardening ...	137	84	26
5. Tea, coffee, cinchona and indigo plantations ...	137	84	...
6 Fruit, flower, vegetable, betel, vine, areca-nut, etc., growers ...	...	...	20
(d) Raising of farm stock ...	9	4	8
9 Cattle and buffalo breeders and keepers ...	8	2	2
12 Herdsmen, shepherds, goatherds, etc. ...	6	2	6
Others (groups 7, 8, and 13) ...	1	...	1
2. <i>Fishing and hunting ...</i>	<i>8</i>	<i>26</i>	<i>1</i>
II.—EXTRACTION OF MINERALS ...	1	...	1
B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES ...	62	86	92
III.—INDUSTRY ...	21	32	59
6 <i>Textiles ...</i>	<i>2</i>	<i>3</i>	<i>46</i>
8 <i>Wood ...</i>	<i>3</i>	<i>8</i>	<i>3</i>
9 <i>Metals ...</i>	<i>2</i>	<i>2</i>	<i>1</i>
12. <i>Food industries ...</i>	<i>1</i>	<i>4</i>	<i>3</i>
13. <i>Industries of dress and the toilet ...</i>	<i>4</i>	<i>7</i>	<i>2</i>
<i>Other industries (rest of sub-class) ...</i>	<i>9</i>	<i>8</i>	<i>4</i>
IV.—TRANSPORT ...	12	10	9
V.—TRADE ...	29	44	24
26 <i>Trade in textiles ...</i>	<i>1</i>	<i>2</i>	<i>6</i>
32 <i>Hotels, cafes, restaurants, etc. ...</i>	<i>...</i>	<i>...</i>	<i>1</i>
33 <i>Other trade in food stuffs ...</i>	<i>19</i>	<i>30</i>	<i>14</i>
<i>Other trades (rest of sub-class) ...</i>	<i>9</i>	<i>12</i>	<i>4</i>
C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS ...	14	22	23
VI.—PUBLIC FORCE ...	2	2	7
VII.—PUBLIC ADMINISTRATION ...	2	2	4
VIII.—PROFESSIONS AND LIBERAL ARTS ...	9	18	11
IX.—PERSONS LIVING ON THEIR INCOME ...	1	.	1
D.—MISCELLANEOUS ...	28	30	32
X.—DOMESTIC SERVICE ...	6	6	4
XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS ...	11	13	26
XII.—UNPRODUCTIVE ...	11	11	2

SUBSIDIARY TABLE IV

Occupations combined with agriculture (where agriculture is the subsidiary occupation)—concluded

Occupation	Number per mille who are partially agriculturists			
	Province	Brahma- putra Valley	Sarma Valley	Hills
1	2	3	4	5
B—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	113	54	205	49
III—INDUSTRY	109	66	204	35
1 Textiles	41	10	135	26
2 Leather	111	71	181	64
3 Metal	25	127	463	231
4 Pottery	38	11	19	169
5 Industries of iron and steel	21	60	366	19
6 Other trades (rest of sub. class)	132	81	218	30
IV—TRANSPORT	100	54	156	159
V—TRADE	123	15	221	16
1 Textile and leather	75	41	134	21
2 Hotels, restaurants, &c.	40	46	116	18
3 Other trades (rest of sub. class)	134	15	235	56
4 Other trades (rest of sub. class)	115	53	184	54
C—PUBLIC ADMINISTRATION AND LIBERAL ARTS	229	189	303	133
VI—PUBLIC FORCE	190	71	348	167
VII—PUBLIC ADMINISTRATION	251	293	399	115
VIII—PROFESSIONS AND LIBERAL ARTS	239	108	296	116
IX—PERSONS LIVING ON THEIR INCOME	158	101	302	61
D—MISCELLANEOUS	44	20	65	62
X—DOMESTIC SERVICE	43	22	78	17
XI—INDUSTRIES IN DESCRIBED OCCUPATIONS	67	34	95	76
XII—UNPRODUCTIVE	17	5	31	

SUBSIDIARY TABLE V

Occupations combined with agriculture (where agriculture is the principal occupation)

Landlords (Rent-receivers)		Cultivators (Rent payers)		Farm servants and field labourers	
Subsidiary occupation	Number per 10,000 who follow it	Subsidiary occupation	Number per 10,000 who follow it	Subsidiary occupation	Number per 10,000 who follow it
1	2	3	4	5	6
Total	10,000	Total	10,000	Total	10,000
Rent payers	3,543	Rent receivers	406	Rent receivers	158
Agricultural labourers	147	Agricultural labourers	316	Rent payers	1,798
Government servants of all kinds	209	General labourers	2,386	General labourers	2,279
Money lenders and grain dealers	685	Government servants of all kinds	53	Village watchmen	31
Other traders of all kinds	1,781	Money lenders and grain dealers	153	Cattle breeders and milk men	140
Priests	833	Other traders of all kinds	1,779	Mill hands	36

SUBSIDIARY TABLE V

Occupations combined with agriculture (where agriculture is the principal occupation)—continued

Land-owners (Rent-receivers).		Cultivators (Rent-paying)		Farm products sold to the market.	
Subsidiary occupations.	Number per 100 who follow them.	Subsidiary occupations.	Number per 100 who follow them.	Subsidiary occupations.	Number per 100 who follow them.
Clerk of all kinds (not Government)	223	Fishermen and boatmen	1068	Fishermen and boatmen	1/41
Shopkeepers	203	Cattle breeders and milkmen	120	Rice pounders	—
Lawyers	60	Village watchmen	15	Traders of all kinds	173
Income agents and managers	82	Washermen	208	Oil pressers	8
Medical practitioners	145	Barbers	100	Washermen	632
Artisans	172	Oil pressers	87	Tanners	14
Other occupations	1,413	Washermen	78	Leather workers	78
		Tanners	111	Washermen	70
		Blacksmiths and carpenters	233	Blacksmiths and carpenters	81
		Other occupation	2,479	Other occupation	2,211

SUBSIDIARY TABLE VI

Occupations of females by sub-classes and selected orders and groups.

Group	Occupation	Number of actual workers		Ratio of females to 100 males
		Males	Females	

SUBSIDIARY TABLE VI.

Occupations of females by sub-classes and selected orders and groups—continued.

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	<i>Order 21.—Transport by road</i>	21,017	2,828	133
98	Persons employed on the construction and maintenance of roads and bridges.	10,342	954	92
99	Cart owners and drivers, coachmen, stable boys, tramway mail carriage, etc., managers and employes (excluding private servants).	6,694	67	10
100	Porters and messengers ..	2,343	1,807	771
	<i>Order 22.—Transport by rail</i>	7,947	1,172	148
103	Railway employes of all kinds other than construction workers.	6,577	305	60
104	Labourers employed on railway construction ..	1,350	777	576
	SUB-CLASS V.—TRADE ..	60,461	83,870	415
106	<i>Order 24.—Banks, establishments of credit, exchange and insurance.</i>	1,679	432	269
108	<i>Order 26.—Trade in textiles</i> ..	6,700	3,838	569
109	<i>Order 27.—Trade in skins, leather and furs</i>	3,403	129	38
110	<i>Order 28.—Trade in wood</i> ..	1,421	206	145
112	<i>Order 30.—Trade in pottery</i>	1,418	267	189
	<i>Order 33.—Oils and food stuff</i> ..	47,440	21,419	67
110	Oil dealers ..	11,093	8,087	742
117	Grocers and sellers of vegetable oil, salt and other condiments.	11,567	2,613	178
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	5,071	1,082	216
110	Sellers of sweetmeats, sugar, gur and molasses ..	1,574	361	229
120	Cardamom, betel-leaf, vegetables, fruit and sweetmeat sellers.	6,820	4,482	705
111	Grain and pulse dealers ..	6,710	6,610	985
12	Tobacco, opium, ganja, etc., sellers ..	838	213	256
	<i>Order 35.—Trade in furniture</i>	1,773	409	230
120	Trade in furniture, carpets, curtains and bedding ..	1,288	379	291
128	<i>Order 36.—Trade in building materials (stones, bricks, plaster, cement and tiles, etc.)</i>	620	320	503
129	<i>Order 37.—Trade in means of transport</i> ..	1,409	201	137
130	<i>Order 38.—Trade in fuel</i> ..	807	250	311
	<i>Order 39.—Trade in articles of iron and steel, iron and steel tools, etc.</i>	4,19	372	231
132	Dealers in common household articles, iron, small articles, toys, hunting and fishing tackle, flowers, etc.	3,017	816	216
	<i>Order 41.—Trade of other sorts</i> ..	78	1,018	131
133	Shopkeeper otherwise unclassified ..	6,711	631	136
	SUB-CLASS VII.—PUBLIC ADMINISTRATION ..	4,000	64	12
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	3,151	1,400	44

SUBSIDIARY TABLE VI

Occupations of females by sub-classes and selected orders and groups—conold

Group No	Occupation	Number of actual workers		Number of females per 1,000 males
		Males	Females	
1	2	3	4	5
	<i>Order 46 — Religion</i>	18,402	891	48
148	Priests, ministers, etc	15,460	639	41
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers	1,724	175	102
	<i>Order 48 — Medicine</i>	3,992	264	66
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	2,947	86	29
155	Midwives, vaccinators, compounders, nurses, masseurs, etc	1,045	178	170
156	<i>Order 49 — Instruction</i>	5,356	229	43
	<i>Order 50 — Letters and arts and sciences</i>	4,108	76	19
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers	2,205	78	34
161	SUB-CLASS IX — PERSONS LIVING ON THEIR INCOME	877	67	76
	SUB-CLASS X.—DOMESTIC SERVICE	22,033	5,550	252
162	Cooks, water-carriers, doorkeepers, watchmen and other indoor servants	20,228	5,526	273
163	Private grooms, coachmen, dog boys, etc	1,805	24	13
	SUB CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	38,501	16,902	439
165	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, warehouses and shops	6,208	114	18
167	Labourers and workmen otherwise unspecified	30,480	16,788	551
	SUB CLASS XII — UNPRODUCTIVE	20,082	26,129	1,301
168	<i>Order 54 — Inmates of jails, asylums and hospitals</i>	2,160	88	41
169	<i>Order 55 — Beggars, vagrants, prostitutes</i>	17,922	26,041	1,453

SUBSIDIARY TABLE VII

Selected Occupations, 1911 and 1901

Group No	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
	I — EXPLOITATION OF THE SURFACE OF THE EARTH.	6,178,391	5,201,582	+ 17.4
	1 — Pasture and agriculture	6,077,685	5,184,087	+ 17.2
	(a) Ordinary cultivation	5,323,380	4,529,025	+ 17.5
1	Income from rent of agricultural land	137,106	52,571	+ 160.8
2	Ordinary cultivators	5,092,771	4,380,771	+ 16.3
3	Agents, managers of landed estates (not planters), clerks, rent-collectors, etc	8,581	3,507	+ 144.7
4	Farm servants and field labourers	84,922	92,178	— 7.9

SUBSIDIARY TABLE VII.

Selected Occupations 1911 and 1901—continued

Gr. p. No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	(b) Growers of special products and market gardening	703,783	631,000	+11.3
6	Tea, coffee, cinchona and indigo plantations	676,360	659,907	+ 7.2
0	Fruit flower vegetable betel, vine areca-nut, etc., growers	27,433	1,533	+ 1,929.1
	(c) Forestry	4,000	3,403	+ 18.3
8	Wood-cutters firewood lac, catechu, rubber etc., collectors and hutual learners.	2,768	2,795*	— 1.1
	(d) Raising of farm stock	47,978	20,220	+133.0
0	Cattik and buffalo breeders and keepers	18,819	11,086	+ 69.9
10	Sheep, goat and pig breeders	98	73*	+ 33.0
11	Breeders of other animals (horses, mules, camels, etc.)	0	88	— 89.8
12	Herders, shepherds, goat-herds, etc.	28,344	8,990	+215.4
	(e) Raising of small animals	133	90	+ 50.4
	2. Fishing and hunting	100,700	77,493	+ 30.0
14	Fishing	100,10	77,183	+ 29.7
1	Hunting	604	810	+ 77.8
	II.—EXTRACTION OF MINERALS	8,523	2,193	+ 84.6
3	Mines	8,129	2,129	+ 132.9
4	Quarries of hard rock	690	687	+ 1.9
5	Salt etc.	791	697	+ 14.6
	III.—INDUSTRY	216,624	200,291	+ 8.2
	1. Textiles	69,470	69,376	+ 9.0
21	Cotton ginning, cleaning and pressing	48	5,476	— 98.6
22	Cotton spinning, reeling and weaving	60,298	53,830	+ 3.8
23	Jute spinning, reeling and weaving	198	—	—
24	Rope, twine and string	1,053	510	+ 97.6
25	Wool carders and spinners, weavers of woollen blankets, carpet etc.	10	10*	—
27	Silk spinners and weavers	1,717	569	+ 202.3
30	Dyeing, bleaching, printing, preparation and spoeking of textiles.	41	210	— 57.1
	7. Hides and skins and hard materials from the animal kingdom	1,439	1,071	+ 33.7
32	Tanners, curriers, leather dressers etc.	1,223	1,000*	+ 22.3
33	Makers of leather articles such as trunks, water bags, etc.	83	—	—
34	Furriers	113	64	+ 61.2
35	Bone, ivory, horn, shell etc. workers	13	3	+ 233.3
	8. Metals	31,070	28,803	+ 9.7
6	Smyth's carpenter and joiner, etc.	2,814	17,451	+ 10.2
7	Blacksmiths and other makers of iron and steel	18,711	107	+ 7.9
	9. Miscellaneous	12,919	1,002	+ 11.2
41	Other workers in the manufacture of implements	20	10*	+ 1.0
42	Other workers in the manufacture of implements	1,000	1,406	+ 4.3
43	Artisans and craftsmen in the manufacture of metal	1,000	4,207	+ 17.5

SUBSIDIARY TABLE VII

Selected Occupations, 1911 and 1901—continued

Group No	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
47	10 <i>Ceramics</i> Potters and earthen pipe and bowl makers	16,795 15,677	12,690 11,939	+ 32.3 + 31.3
53	11 <i>Chemical products properly so called, and analogous</i> Manufacture and refining of vegetable and mineral oils	5,426 4,286	3,446 3,028	+ 57.5 + 41.5
56	12 <i>Food industries</i> Rice pounders and huskers and flour grinders	19,371 13,637	23,965 17,721	— 19.2 — 23.0
57	Bakers and biscuit makers	662	647	+ 2.3
58	Gum parchers, etc	1,023	3,921	— 73.9
59	Butchers	376	296	+ 27.0
62	Makers of sugar, molasses and gur	45	20*	+ 125
63	Sweetmeat makers, preparers of jam and condiments, etc	1,029	63	+ 1,533.3
64	Brewers and distillers	2,516	1,230	+ 96.6
65	Toddy drawers	16		
68	13 <i>Industries of dress and the toilet</i> Tailors, milliners, dress makers and darters, embroiderers on linen	36,090 10,018	32,256 8,716	+ 11.9 + 14.9
69	Shoe, boot and sandal makers	1,852	1,974	— 6.2
71	Washing, cleaning and dyeing	8,956	8,725	+ 2.6
72	Barbers, hairdressors and wig makers	14,949	12,830	+ 16.5
	14 <i>Furniture industries</i>	73	80	— 8.8
77	15 <i>Building industries</i> Excavators, plinth builders and well-sinkers	8,958 3,004	7,055 30	+ 27.0 + 9,913.3
78	Stone and marble workers, masons and bricklayers	3,014	3,215	— 5.3
	16 <i>Construction of means of transport</i>	640	2,122	— 69.8
	17 <i>Production and transmission of physical forces (heat, light, electricity, motive power, etc)</i>	4	1	+ 300
80	18 <i>Industries of luxury and those pertaining to literature and the arts and sciences</i> Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc	17,736 15,647	15,768 14,625	+ 12.5 + 7.0
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	350	259	+ 35.1
93	19 <i>Industries concerned with refuse matter</i>	3,403	3,330*	+ 2.2
	IV—TRANSPORT	76,600	69,636	+ 10.0
95	20 <i>Transport by water</i> Ship owners and their employes, ship brokers, ships' officers, engineers, mariners and firemen	23,841 3,043	13,692 2,897	+ 74.1 + 5.0
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	3		
97	Boat owners, boatmen and towmen	20,480	10,373	+ 97.1
98	21 <i>Transport by road</i> Persons employed on the construction and maintenance of roads and bridges	34,268 13,967	22,628 7,583*	+ 51.4 + 84.2
99	Cart owners, and drivers, coachmen, stable boys, tramway, mail carriage, etc, managers and employes (excluding private servants)	10,194	7,142	+ 42.7

N.B.—Figures of 1901 marked with an asterisk are approximate

SUBSIDIARY TABLE VII.

Selected Occupations 1911 and 1901—contd. and.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
100	Palki, etc. bearers and owners ..	2,503	1,774	+ 97.5
101	Pack elephant, camel, mule, ass and bullock owners and drivers.	23	2,633	— 99.1
102	Porters and messengers ...	6,581	2,491	+ 161.2
	22. <i>Transport by rail</i> ..	13,477	30,011	— 55.1
103	Railway employes of all kinds other than construction cranes.	11,518	6,011	+ 85.5
104	Labourers employed on railway construction ..	2,201	21,000*	— 90.6
105	23. <i>Post office Telegraph and Telephone services</i> ..	4,614	5,272	+ 41.0
	V—TRADE	214,558	217,402	— 1.2
106	24. <i>Banks, establishments of credit and insurance.</i>	6,405	8,015	+ 112.5
107	25. <i>Brokerage commission, and expert</i>	413	762	— 45.9
108	26. <i>Trade in textiles</i> ..	15,223	11,923	+ 28.3
109	27. <i>Trade in skins leather and furs</i> ...	5,029	5,108*	+ 87.6
110	28. <i>Trade in wood</i> ..	8,510	3,633*	— 59.9
111	29. <i>Trade in metals</i> ..	620	199	+ 212.2
112	30. <i>Trade in pottery</i> ..	8,208	6,803	— 45.3
113	31. <i>Trade in chemical products</i> ..	1,811	662	+ 222.9
	32. <i>Hotel, cafes, restaurants etc</i>	1,221	2,049	— 6.9
114	Vendor of wine, liquors, aerated waters etc	1,216	1,725	— 27.9
115	Owners and managers of hotels, cookshops, messes, etc., and their employees.	678	820	+ 110.0
	33. <i>Other trade in food stuffs</i> ...	163,950	163,415	— 1.1
116	Flour dealers ...	60,231	77,552	— 22.3
117	Grocers and sellers of vegetable oil, salt and other condiments.	55,797	32,223	+ 14.2
118	Sellers of milk, butter, ghee, poultry eggs, etc.	11,013	3,614*	+ 37.0
119	Sellers of sweetmeats, sugar, gur and molasses	3,787	3,112	+ 21.7
120	Cardamom, betel-leaf, vegetables, fruit and miscellaneous sellers.	2,060	22,616	— 2.6
121	Ginseng and pulse dealers ...	20,531	20,529	+ 23.3
122	Tobacco, plum, ginseng, etc., sellers	2,862	2,119	— 3.8
123	Dealers in betel, ginseng and piper	147	130*	+ 20.9
124	Dealers in bay grass and fisher	100	100	— 47.1
125	34. <i>Trade in clothing and toilet articles</i> ...	1,661	703	+ 171.6
	35. <i>Trade in furniture</i> ...	3,500	702	— 4.3
127	Manufacturers, cooking oil, mill, pottery, crockery, glassware, bottles, articles for gardening, the cellar etc.	1,305	702	— 89.6
128	36. <i>Trade in building materials</i> ..	2,220	2,070	— 110.4
129	37. <i>Trade in means of transport</i> ..	2,023	1,020*	+ 65.4
130	38. <i>Trade in fish</i> ...	2,051	2,000*	+ 2.0

N.B.—Figures of 1901 marked with an asterisk are approximate.

SUBSIDIARY TABLE VII

Selected Occupations, 1911 and 1901—continued

Group No.	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation.
1	2	3	4	5
	39 <i>Trade in articles of luxury and those pertaining to letters and the arts and sciences</i>	9,555	2,422	+ 294.5
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc	463	381	+ 21.5
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	8,858	1,967*	+ 350.3
134	40 <i>Trade in refuse matter</i>	3		
	41 <i>Trade of other sorts</i>	17,411	32,413	— 46.3
135	Shopkeepers otherwise unspecified	15,356	30,376	— 49.4
138	Other trades (including farmers of pounds, tolls and markets).	971	803	+ 20.9
	VI—PUBLIC FORCE	18,885	19,576	— 3.5
	42 <i>Army</i>	3,122	5,448	— 42.7
139	Army (Imperial)	3,105	5,448	— 43.0
140	Army (Native States)	17		...
	44 <i>Police</i>	15,763	14,128	+ 11.6
142	Police	10,770	9,803*	+ 15.7
143	Village watchmen	4,993	4,320*	+ 3.6
	VII.—PUBLIC ADMINISTRATION	15,032	17,676	— 15.0
144	Service of the State	9,126	10,635*	— 14.2
145	Service of Native and Foreign States	545	2,293	— 76.2
146	Municipal and other local (not village) service	1,160	706	+ 64.3
147	Village officials and servants other than watchmen	4,201	4,042*	+ 3.9
	VIII—PROFESSIONS AND LIBERAL ARTS	92,916	75,126	+ 23.7
	46 <i>Religion</i>	55,289	46,890	+ 17.9
148	Priests, Ministers, etc	48,309	43,631	+ 10.7
149	Religious mendicants, inmates of monasteries, etc	797	535	+ 49.0
150	Catechists, readers, Church and Mission service	1,000	1,044*	+ 53.3
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers	4,583	1,680*	+ 172.8
	47 <i>Law</i>	5,118	3,160	+ 62.0
152	Lawyers of all kinds, including Kazis, law agents and mukhtars	2,586	2,064	+ 25.3
153	Lawyers' clerks, petition writers, etc	2,532	1,096	+ 131.0
	48 <i>Medicine</i>	10,886	8,966	+ 21.4
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	8,502	7,693	+ 10.5
155	Midwives, vaccinators, compounders, nurses, masseurs, etc	2,384	1,273	+ 87.3
156	49 <i>Instruction</i>	12,357	8,148	+ 51.7
	50 <i>Letters and Arts and Sciences</i>	9,265	7,962	+ 16.4
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, etc)	1,245	1,565*	— 20.4
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors, and dancers	5,804	5,047	+ 5.1
	IX—PERSONS LIVING ON THEIR INCOME	3,206	2,649	+ 21.0

N B—Figures of 1901 marked with an asterisk are approximate

SUBSIDIARY TABLE VII.

Selected Occupations, 1911 and 1901—concluded.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	X.—DOMESTIC SERVICE	39,539	51,050	— 15
163	Cooks, water-carriers, doorkeepers, watchmen and other indoor servants.	53,390	43,390	—26.0
163	Private grooms, coachmen, dog boys, etc.	3 160	2,651	+18.3
	XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	97 701	97,175	+ 0.5
164	Manufacturers, business men and contractors otherwise unspecified.	1,809	2,902	—81.0
165	Cashiers, accountants, book-keepers, clerks and other employés in unspecified offices, warehouses and shops.	9 893	16,105*	—35.5
167	Labourers and workmen otherwise unspecified ..	83,780	78,146	+ 7.2
	XII.—UNPRODUCTIVE ..	70,833	80,633	—12.1
168	64 Inmates of jails, asylums and hospitals ..	2,258	1767	+27.7
169	65 Beggars, vagrants, prostitutes	68,627	78,865*	—13.0

N. B.—Figures of 1901 marked with an asterisk are approximate.

SUBSIDIARY TABLE VIII

Occupations of selected castes

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males	Caste and occupation	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males.
1	2	3	1	2	3
AHOM			GOALA		
BRAHMAPUTRA VALLEY	1,000	84	PROVINCE	1,000	46
Sub-class I—Exploitation of the surface of the earth	972	87	Sub-class I—Exploitation of the surface of the earth	811	53
Order 1—Group 2—Cultivators of all kinds	958	89	Order 1 (d)—Raisers of livestock, milk mon and herdsmen, etc	129	7
Sub-class III—Industries	3	22	Sub-class III—Industries	21	26
" " V—Trade	2	5	" " IV—Transport	37	3
" " X—Domestic service	3	30	" " V—Trade	25	24
" " XI—Insufficiently described occupations	5	30	" " X—Domestic service	35	22
" " XII—Unproductive	6	126	" " XI—Insufficiently described occupations	48	33
Others	9	"	" " XII—Unproductive	10	75
BAIDYA			Others	13	29
PROVINCE	1,000	7	JOGI OR JUGI		
Sub-class I—Exploitation of the surface of the earth	540	12	PROVINCE	1,000	34
" " VIII—Arts and professions	196	2	Sub-class I—Exploitation of the surface of the earth	877	31
Orders 47-49—Lawyers, doctors and teachers	175	2	" " III—Industries	53	87
Others	258	4	" " V—Trade	13	16
BARUI			" " VIII—Arts and professions	13	5
SURMA VALLEY	1,000	16	" " X—Domestic service	4	19
Sub-class I—Exploitation of the surface of the earth	943	15	" " XI—Insufficiently described occupations	8	20
Order 1—Group 2—Cultivators of all kinds	790	13	" " XII—Unproductive	27	282
Sub-class V—Trade	19	5	Others	5	1
Others	24	143	KAIBARTTA CHASI (MAHISHYA)		
BHUINMALI			PROVINCE	1,000	6
SYLHET	1,000	12	Sub-class I—Exploitation of the surface of the earth	895	4
Sub-class I—Exploitation of the surface of the earth	725	6	Order 1—Group 2—Cultivators of all kinds	818	3
" " III—Industries	118	26	Sub-class III—Industries	18	115
" " IV—Transport	31	1	" " V—Trade	26	4
" " V—Trade	59	52	" " X—Domestic service	29	30
" " X—Domestic service	18	29	" " XI—Insufficiently described occupations	5	18
" " XI—Insufficiently described occupations	85	42	" " XII—Unproductive	11	154
" " XII—Unproductive	12	183	Others	16	3
Others	9	3	KALITA		
BRAHMAN			BRAHMAPUTRA VALLEY	1,000	47
PROVINCE	1,000	20	Sub-class I—Exploitation of the surface of the earth	883	48
Sub-class I—Exploitation of the surface of the earth	497	26	Order 1, Group 2—Cultivators of all kinds	845	50
" " III—Industries	31	709	Sub-class III—Industries	30	78
" " V—Trade	74	19	" " V—Trade	27	7
" " VIII—Arts and professions	61	4	" " X—Domestic service	10	13
Order 46—Religion	262	5	" " XII—Unproductive	23	201
Sub-class X—Domestic service	20	2	Others	27	3
" " XI—Insufficiently described occupations	11	9	KAMAR (HINDU)		
" " XII—Unproductive	28	40	PROVINCE	1,000	73
Others	38	1	Sub-class I—Exploitation of the surface of the earth	861	88
DHOBA			" " III—Industries	94	5
SYLHET	1,000	19	" " IV—Trade	8	29
Sub-class I—Exploitation of the surface of the earth	647	8	" " XI—Insufficiently described occupations	17	72
" " III—Industries	394	45	Others	20	40
" " XI—Insufficiently described occupations	7	18	KAYASTHA		
" " XII—Unproductive	7	272	PROVINCE	1,000	9
Others	15	7	Sub-class I—Exploitation of the surface of the earth	594	11
			" " III—Industries	30	10
			" " V—Trade	116	4
			" " VIII—Arts and professions	82	2
			" " X—Domestic service	20	14
			" " XI—Insufficiently described occupations	77	1
			Order 53—Groups 164-165 only—Contractors, clerks cashiers, etc. otherwise unspecified.	71	
			Sub-class XII—Unproductive	16	93
			Others	56	

SUBSIDIARY TABLE VIII.
Occupation of selected castes—continued.

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.	Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3	1	2	3
KERWAT			NARIT		
BRAMHAPUTRA VALLEY —	1,000	83	STLEET — — —	1,000	95
Sub-class I.—Exploitation of the surface of the earth.	904	83	Sub-class I.—Exploitation of the surface of the earth.	345	8
Order 2.—Fishing and hunting —	840	83	Sub-class III.—Industries —	93	29
Sub-class III.—Industries —	87	18	Others — — —	85	29
Y—Trade —	5	31	KANNEY — — —	1,000	86
X—Domestic service —	1	17	Sub-class I.—Exploitation of the surface of the earth.	809	22
XI.—Incidentally described occupations.	1	17	Order 12.—Group 73 only—Artisans and other workmen (barbers).	121	6
XII.—Unproductive —	12	250	Others — — —	170	6
Others — — —	12	2		77	23
KSHATTHIYA			PATNI		
CAGHAN AND STLEET —	1,000	80	BYRNA VALLEY — — —	1,000	34
Sub-class III.—Exploitation of the surface of the earth.	771	36	Sub-class I.—Exploitation of the surface of the earth.	977	16
Order 1.—Group 2—Cultivators of all kinds	504	79	III.—Industries —	19	262
Sub-class III.—Industries —	194	547	IV.—Transport —	156	8
Y—Trade —	88	87	Y—Trade —	117	36
XI.—Incidentally described occupations.	7	34	X—Domestic service —	22	9
XII.—Unproductive —	4	23	XI.—Incidentally described occupations.	11	45
Others — — —	12	6	XII.—Unproductive —	17	136
MAKIPUR — — —	1,000	86	Others — — —	6	6
Sub-class I.—Exploitation of the surface of the earth.	688	1	RAJRAMSI		
Order 1.—Group 2—Cultivators of all kinds.	437	3	GOALPARI — — —	1,000	17
Sub-class III.—Industries —	423	2,761	Sub-class I.—Exploitation of the surface of the earth.	968	1
Y—Trade —	97	428	Order 1.—Group 2—Cultivators of all kinds	637	6
VIII.—Arts and professions —	13	7	Sub-class III.—Industries —	24	267
X—Domestic service —	8	6	Y—Trade —	21	123
Others — — —	17	7	X—Domestic service —	17	67
KUMHAR			XI.—Incidentally described occupations.	8	16
STLEET — — —	1,000	41	XII.—Unproductive —	39	129
Sub-class I.—Exploitation of the surface of the earth.	862	13	Others — — —	36	6
III.—Industries —	444	21	SUDRA		
Y—Trade —	73	41	STLEET — — —	1,000	7
Others — — —	73	41	Sub-class I.—Exploitation of the surface of the earth.	643	4
KANNEY — — —	1,000	86	III.—Industries —	46	42
Sub-class I.—Exploitation of the surface of the earth.	134	85	Y—Trade —	85	6
III.—Industries —	103	116	X—Domestic service —	29	27
Others — — —	85	43	XI.—Incidentally described occupations.	6	41
NADIYAL			XII.—Unproductive —	8	186
BRAMHAPUTRA VALLEY —	1,000	78	Others — — —	12	7
Sub-class I.—Exploitation of the surface of the earth.	963	77	SUTRADHAR		
Order 2.—Fishing and hunting —	254	79	STLEET — — —	1,000	6
Sub-class III.—Industries —	15	87	Sub-class I.—Exploitation of the surface of the earth.	671	4
Y—Trade —	39	123	III.—Industries —	84	41
XII.—Unproductive —	13	123	Others — — —	186	17
Others — — —	17	19	Sub-class I.—Exploitation of the surface of the earth.	777	17
NAMASUDRA			III.—Industries —	173	29
BYRNA VALLEY —	1,000	78	Others — — —	14	29
Sub-class I.—Exploitation of the surface of the earth and sub-class IV—Transport.	117	78	TANTIL		
Order 1 and 2.—Group 2 and 27—Cultivators of all kinds and horticulture.	672	3	STLEET — — —	1,000	97
Sub-class III.—Industries —	108	78	Sub-class I.—Exploitation of the surface of the earth.	945	136
Y—Trade —	28	123	III.—Industries —	71	17
X—Domestic service —	28	123	Order 2.—Group 73 only—Workmen of the earth.	71	17
XI.—Incidentally described occupations.	21	85	Sub-class XII.—Incidentally described occupations.	21	111
XII.—Unproductive —	13	128	Others — — —	7	49
Others — — —	13	128	TELI ORTILI		
GOALPARI — — —	1,000	47	STLEET — — —	1,000	13
Sub-class I.—Exploitation of the surface of the earth and sub-class IV—Transport.	111	47	Sub-class I.—Exploitation of the surface of the earth.	671	14
Order 1 and 2.—Group 2 and 27—Cultivators of all kinds and horticulture.	82	11	III.—Industries —	171	14
Sub-class III.—Industries —	82	113	Y—Trade —	177	37
Y—Trade —	113	113	Others — — —	28	37
XII.—Unproductive —	14	2			
Others — — —	1	2			

SUBSIDIARY TABLE IX

Occupation by religion

Order No	ORDER AND SELECTED GROUPS	DISTRIBUTION BY RELIGION OF 10 000 PERSONS FOLLOWING EACH OCCUPATION					DISTRIBUTION BY OCCUPATION OF 10 000 PERSONS OF EACH RELIGION				
		Hindu	Muslim	Christian	Animist	Others	Hindu.	Muslim.	Christian	Animist	Others.
1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL POPULATION ..	5 438	2 693	94	1,755	20	10 000	10 000	10 000	10 000	10 000
1	Pasture and agriculture ...	5 154	2 775	91	1,935	15	8,207	8 872	8 327	9 488	6,502
	(a) Ordinary cultivation	4 732	3 135	85	2 032	10	6,562	8 780	6 780	8 720	6 078
	1. Income from rent of agricultural land.	3,038	6,608	0	809		110	478	13	83	1
	2. Ordinary cultivators	4 701	3 033	80	2 005	17	6 870	8 133	6 590	919	6,083
	3 Farm servants and field labourers	5 037	3 5 8	127	1,223	5	113	159	163	24	28
	(b) Growers of special products and market gardening	8,490	175	132	1,199	4	1,554	64	1 396	680	220
	(c) Forestry	6 551	1 000	240	2,132	68	7	2	15	7	20
	6 Wood-cutters fire-wood lac cater- rha rubber etc collectors and charcoal burners.	4 113	1 090	127	2,006	53	4	2	5	6	11
	(d) Raising of farm stock	6 635	1 047	190	1 871	57	84	26	135	71	189
	9 Cattle and buffalo breeders and keepers	9 334	261	15	340	60	46	2	4	5	79
	12. Herdsmen, shepherds, goat herds etc	5,178	1 574	306	2,887	55	38	23	130	66	110
	(e) Raising of small animals	1 111	1 852	290	6 741	..	..	..	1	1	..
2	Fishing and hunting ..	6,153	3 820	2	17	2	161	208	3	1	15
3	Mines ..	8,212	1 185	100	111	383	11	3	8		138
4	Quarries of hard rocks ..	2 362	1 353	721	5,235	309	..		7	3	15
5	Salt, etc ..	4 202	14	..	5 784	..	1	..	..	3	..
6	Textiles ..	9 063	306	12	613	1	140	10	15	20	4
	22. Cotton spinning sizing and weaving	9 122	247	17	615	1	134	7	15	26	4
7	Hides skins and hard materials from the animal kingdom	9 581	203		91	35	4		..		4
8	Wood ..	8 760	615	103	415	101	78	11	53	11	241
	30. Sawyers carpenters, turners and joiners etc	8,544	671	170	447	168	45	7	53	7	241
	37 Basket makers and other industries of woody material, including leaves	9 095	535	4	868	..	52	4	1	4	
9	Metals ..	7,071	1 031	20	305	13	28	11	4	4	12
	41. Other workers in iron and makers of implements and tools, prin- cipally or exclusively of iron	9 319	310	27	322	23	19	1	3	2	12
10	Ceramics ..	9 795	148	5	82	..	43	1	1	1	..
11	Chemical products properly so called, and analogous	7 458	2 527	..	15	..	11	7	..	..	..
12	Food industries ..	4 672	3 804	20	1,501	3	24	39	6	24	5
	46. Bisc powderers and bakers and flour grinders	6 017	4 773	11	19	1	18	34	2	2	1
13	Industries of dress and the toilet ..	7 520	2 206	56	205	11	71	49	32	0	27
	63 Tailors milliners dress makers and darners embroiderers on linen.	2,511	6 618	202	645	24	7	35	30	5	17
14	Furniture industries ..	8 356	1,507		137	..	..	..	..	..	..
15	Building industries ..	6,383	2,990	60	558	9	15	14	8	4	6
	78 Stone and marble workers masons and brick layers.	3,620	5,055	123	1 053	20	3	8	6	3	6
16	Construction of means of transport	8,594	297	47	1,062	..	1	..	..	1	..
17	Production and transmission of physical forces (heat light, elec- tricity, motive power, etc)	7 500	..	..	2 500	..	..	..	..	..	1
18	Industries of luxury and those per- taining to literature and the arts and sciences	8 441	1 039	167	327	26	39	10	44	6	32
	89 Workers in precious stones and metals, jewellers, imitation jewel- lery makers gilders etc	8,845	9,2	28	155	22	35	8	6	2	24
19	Industries concerned with refuse matter	7 620	443	79	1,822	35	7	1	4	5	8
20	Transport by water ..	6,007	3 035	21	32	5	43	33	8	1	8
21	Transport by road ..	7,255	894	140	1 688	17	65	16	75	47	42
	93 Persons employed on the construc- tion and maintenance of roads and bridges.	8 603	678	24	331	9	31	6	6	3	5
	97 Cart owners and drivers, coachmen stable boys tramway mail car- riage etc managers and employes (excluding private servants)	7,516	1,551	163	692	3,0	70	8	17	6	26
	102. Porters and messengers ..	2 024	313	533	7 10	15	3	1	2	53	5

SUBSIDIARY TABLE IX.
Occupation by religion—contd. del.

Order No.	OCCUPATION BY RELIGION—contd.	DISTRIBUTION BY RELIGION OF 1890 PERCENT FOLLOWING EACH GROUP 1890.					DISTRIBUTION BY OCCUPATION OF 1890 PERCENT OF EACH RELIGION.				
		Hindu	Muslim	Christian	Ajmal	Others	Hindu	Muslim	Christian	Ajmal	Others
1	2	3	4	5	6	7	8	9	10	11	12
13	Transport by rail	2,222	1,277	21	279	43	29	8	96		81
	131. Railway employees of all kinds other than construction section.	1,81	1,82	28	279	43	29	7	96	8	81
	132. Laborers employed on railway construction.	1,80	1,82	—	71	—	—	1	—	—	—
14	Post Office, Telegraph and Telephone services.	7,877	3,112	278	620	87	19	3	23	8	7
15	Shops, establishments of credit, exchange and insurance.	2,622	1,612	23	100	120	11	4	8	2	42
16	Wholesale commission and export	7,009	8,810	21	49	43	1	—	—	—	—
17	Trade in textiles	7,222	2,000	291	879	429	29	1	60	7	602
18	Trade in skins, leather and furs	2,215	1,420	12	—	—	12	8	—	—	—
19	Trade in wood	2,277	2,467	201	21	—	8	8	—	8	8
20	Trade in metals	8,278	2,271	100	202	21	1	—	2	—	2
21	Trade pottery	8,622	262	—	87	—	8	2	—	—	—
22	Trade in chemical products	2,212	8,922	170	212	292	8	8	8	2	27
23	Electric, cable, communication, etc.	2,002	1,002	10	2,002	—	8	8	8	8	—
24	Other trade in food stuffs	2,220	8,222	22	222	27	270	120	22	2	220
	131. Tea dealers	2,222	2,22	22	222	—	22	22	22	22	22
	132. Dealers in articles of vegetable oil, and seed and oil products.	2,22	2,22	22	22	—	22	22	22	22	22
	133. Dealers in milk, butter, ghee, paneer, etc.	2,22	2,22	22	22	—	22	22	22	22	22
	134. Dealers in fruit, vegetables, etc.	2,22	2,22	22	22	—	22	22	22	22	22
	135. Grocers and provision dealers	2,22	2,22	22	22	—	22	22	22	22	22
25	Trade in clothing and other articles	777	8,001	1	8	27	—	8	2	—	2
26	Trade in furniture	1,20	1,270	8	27	127	8	2	—	—	29
	131. Trade in furniture, carpets, curtains and bedding.	1,20	1,20	8	27	127	8	1	—	—	29
27	Trade in building material	2,222	2,222	47	2,010	43	8	—	2	2	7
28	Trade in services of transport	2,002	2,277	200	222	21	—	2	6	—	29
29	Trade in fuel	207	4,222	21	2,712	27	2	8	8	2	2
30	Trade in articles of luxury and those pertaining to leisure and the arts and sciences.	2,212	2,220	29	222	29	29	96	8	2	12
	Trade in various articles	2,000	—	—	—	—	—	—	—	—	—
31	Trade of other sorts	7,002	2,277	20	220	210	22	22	7	8	220
	131. Shopkeepers otherwise unclassified	7,00	1,00	20	220	210	22	22	7	8	220
	132. Dealers in jewelry, watches, etc.	1,00	1,00	—	—	—	—	—	—	—	—
32	Army	2,000	8,200	270	212	21	8	4	20	8	20
33	Police	2,212	12	23	270	8	29	10	20	2	202
	131. Police	2,20	1,21	21	200	12	22	11	1	—	—
34	Public Administration	2,00	2,277	27	2,022	21	8	8	22	22	22
	131. Service of the State	2,00	1,277	21	220	21	8	8	22	22	22
35	Religion	8,000	2,27	100	21	2	220	27	27	2	7
36	Law	29	1,27	—	—	—	—	—	—	—	—
37	Medicine	2,00	2,12	270	10	20	29	27	—	—	20
	131. M. B. B. S. graduates, surgeons, etc.	2,00	2,12	20	20	20	29	27	—	—	20
38	Education	2,22	1,00	2	22	8	29	22	—	—	—
39	Literature and arts and sciences	1	27	222	10	—	1	2	—	—	—
	Persons holding principal posts in their careers.	2,22	2	222	220	29	8	8	22	1	—
40	Naval service	2,222	2	29	220	2	22	1	1	8	202
	131. Naval officers, engineers, etc.	2,22	1,00	20	220	21	22	27	20	20	20
	132. Naval gunners, etc.	2,22	1,00	20	220	21	22	27	20	20	20
41	General service in the military and naval forces	2	2,22	200	2,200	2	22	1	2	1	202
	131. General service in the military and naval forces	2,22	2,22	20	2,200	2	22	1	2	1	202
	132. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	133. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	134. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	135. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	136. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	137. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	138. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	139. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	140. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	141. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	142. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	143. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	144. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	145. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	146. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	147. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	148. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	149. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	150. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	151. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	152. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	153. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	154. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	155. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	156. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	157. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	158. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	159. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	160. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	161. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	162. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	163. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	164. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	165. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	166. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	167. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	168. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	169. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	170. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	171. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	172. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	173. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	174. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	175. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	176. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	177. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	178. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	179. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	180. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	181. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	182. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	183. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	184. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	185. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	186. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	187. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	188. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	189. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	190. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	191. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	192. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	193. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	194. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	195. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	196. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	197. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	198. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	199. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	200. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	201. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	202. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	203. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	204. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	205. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
	206. General service in the military and naval forces	2	2,22	20	2,200	2	22	1	2	1	202
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SUBSIDIARY TABLE X.

Number of persons employed on the 10th March 1911 on Railways and in the Post Office and Telegraph Departments

Class of persons employed,	Europeans and Anglo- Indians.	Indians	Remarks
1	2	3	4
RAILWAYS			
<i>TOTAL PERSONS EMPLOYED</i>	157	18,476	
<i>Persons directly employed</i> ...	156	9,057	
Officers ..	22	..	
Subordinates drawing more than Rs. 75 per mensem ..	67	47	
" " from Rs 20 to Rs 75 per mensem ..	62	1,222	
" " under Rs 20 per mensem ..	5	7,788	
<i>Persons indirectly employed</i> ...	1	9,419	
Contractors ...	1	182	
Contractor's regular employes ...	...	2,866	
Coolies ..	..	6,770	
Menials and sweepers (a) ..	...	101(a)	(a) Employed under sanitation committees (Assam-Bengal Railway)

POSTAL DEPARTMENT

<i>TOTAL</i> ..	6	1,890
Supervising officers ...	4	9
Postmasters ..	2	174
Miscellaneous agents ..	...	138
Clerks (English and vernaculars) ..	..	137
Postmen, etc ..	..	510
Road establishment ..	...	723
Railway Mail Service—		
Sorters ..	..	70
Mail guards, etc ..	...	55
Combined offices—		
Signallers ..	...	15
Messengers, etc ..	..	59

TELEGRAPH DEPARTMENT

<i>TOTAL</i> ..	38	673
Administrative establishment ..	7	1
Signalling ..	31	53
Clerks ..	..	20
Skilled labour ..	..	108
Unskilled labour ..	...	400
Messengers, etc. ..	...	91